# The Living Church

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# THE LIVING CHURCH

*A Weekly Record of the News, the Work, and the Thought of the Church*

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### EASTER, 1915

Let it be Easter, Lord, for our sad earth,
Darkened with grief and sin;
For stricken lands where hate and death and dearth
Have let no comfort in.

Let it be Easter, Lord! The night has been
Black with the battles' rage,
And, through the pall, no star of hope was seen,
Men's anguish to assuage.

Let it be Easter, Lord! To heal and bless,
Peace, like a star, appear
To herald Thee, O Son of Righteousness,
With ray of heavenly cheer!

Let it be Easter, Lord, for those who gave
Their best beloved to die—
Their country's honor and their own to save,
In alien earth to lie!

Yea, Easter to the valiant souls set free,
In battle's fierce alarms,
Who in the pangs of parting turned to Thee
And saw Thine outstretched arms.

Thus, lying in their nameless graves alone,
Upon a foreign shore,
They are with Him whose dying did atone,
Whose rising shall restore.

MRS. J. D. H. BROWNE.

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THE PERFECTING of one's self is the fundamental base of all progress and all moral development.—*Confucius.*

# EDITORIALS AND COMMENTS

## Resurgam

IT is one of the commonplaces of human life that we are prone to one-sidedness. The history of Christianity has been, on its intellectual side, largely a clash of partial views. One group saw one truth and insisted upon it; another group saw another truth and maintained it with like insistence. One age has exaggerated one aspect of Christianity, another age another aspect. The nineteenth century was an age of individualism; the twentieth bids fair to be a socialized age. The Christianizing of the social order had scarcely been attempted in the former; the sanctity of individual life, the necessity for a deep personal experience in religion, may easily come to be crowded out by the stress laid—and rightly laid—upon social religion to-day.

Similarly have we wavered between partial conceptions of the scope of our religion. The enemies of Christianity taunt us with caring only for another world. We are lukewarm—so we are told—concerning the things that tend to improvement in this earthly life. Secularist societies promote reforms in housing, in city planning, in analyzing the causes and seeking the prevention of crime, in opening parks and playgrounds and in promoting child welfare. Secularist "settlements" go into the slums and seek to improve the conditions found therein. Where is the Church all this time, they ask. Does it care?

Nor is this criticism entirely unfounded. Never have Churchmen themselves more earnestly turned the light of introspection upon the Church as within these past few years. Mr. English's paper, printed in these columns last week, was indeed a severe indictment of organized Christianity, at least as it is represented in his own city. "When the Pittsburgh Survey was made some years ago," he writes, "we could get no help from the Church organizations." All this is, unhappily, too true. Having long since taken an advanced position with respect to socialized Christianity, THE LIVING CHURCH is farthest from defending that apathy toward social ills which we still find so largely entrenched among ecclesiastical organizations. That there has been great advance we are confident. That the spirit of individualism among our own ranks has not yet been conquered remains quite true.

And it is also a legitimate criticism frequently made, especially by socialists, but also by many thinking Churchmen apart from that group, that avowedly Christian adventure into the social order has too frequently had only the motive of amelioration, where there is needed a rigid diagnosis of what is wrong and a cure for conditions that are in themselves bad. The picture of the multi-millionaire, making an unreasonable fortune out of his commercial ventures while his workmen are pinched if not starved, and then piously giving some few negligible millions out of his fortune to build libraries or buy organs, has been thrown upon too many screens to be unknown to any of us. And certainly the contrasts afforded by the publication of the Pittsburgh Survey, between men made enormously wealthy in highly protected manufactures, and their workmen living on mere pittances, though the very purpose of the tariff has always been to make possible the "American standard" of living for the workingman—these contrasts have thrust not only our political and our social order but also our Christianity upon the defensive. In spite of the highly protective tariff of past years, in spite of experimental democracy well advanced into its second century, in spite of a Christianity that is generally accepted, in a way, by the wealthy men of that city, the "Pittsburgh Survey" made its revelations of what is true as to actual conditions; and, if Mr. English is right, the Church was hardly wakened by it. What wonder that amelioration is voted not enough by the aroused social conscience of the land?

Yet of course it is as foolishly illogical to demand immediate cure and refuse amelioration as it is to be satisfied with amelioration and refuse to seek an ultimate cure. We shall be very foolish if we divide between a party of amelioration and a party of cure.

---

THIS WE HAVE written, although it is an unusual prelude to an Easter editorial, because we could not write what shall follow without first making it clear that all that has first been said is fully in our mind.

Easter brings the star of hope to a distressed, distracted world. At no time in human history, probably, has there been so vast an amount of intense suffering and anxiety as there is to-day. The social order of our fathers ended in August, 1914. Chaos alone has taken its place. Out of the chaos the Spirit of God will bring new life; but to-day the wise man makes no prophecy of what the new order will be. All the concentrated wisdom and spirituality that are disseminated throughout the world will be needed in shaping the destinies of the next few months and years.

But the call of the Resurrection sounds even above the wails and the shrieks of the day. And that call means something. That there is a time of reparation, a time when wrongs shall be made right, a time when suffering shall merge into bliss, a time when poverty shall pass into endless riches, a time when "the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away"—these things are *true*. They do not come as a message that bids us be tolerant of those conditions that produce tears, and sorrow, and pain. The truth to which the Resurrection bears testimony is no justification for apathy toward these. But to those who are in tears, to those who are the victims of any or all of the horrible cruelties that are abroad to-day, the words, "I am the Resurrection and the Life," are the key to a blessed hope that is founded on fact. This life is but a prelude to real life. The sorrows of to-day are but as nothing compared with the glory of the resurrection-life. Every tear that is wrung from eyes on earth shall glisten as a crystal in the crown of blessedness that shall come after. Every injustice suffered on earth, every loss, whether of goods, or of kindred, or of happiness, shall be fully repaid. Above the shrieks of shrapnel and the booming of the heaviest guns, above the cries of little children and the groans of the tortured and the despondency of those who have succumbed to oppression or injustice, the Lord God omnipotent reigneth. "The last thing that shall be destroyed is death; for He hath put all things under His feet." The Resurrection is the death-knell of death itself. It is the triumph of good over evil, of right over might, of love over hatred, of God over sin. No malice of the devil, no injustice or onslaught of man, not even the horrors of war, can engulf the human soul in such misery that the Resurrection does not proclaim release.

We are fond, in these days, of quoting that text that gives us the blessed assurance of the triumph of right in the social order: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever." And we do well to dwell upon it. It is the final realization of our daily prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven." But how fully do we appreciate what goes with that text where it appears in the sacred volume? When this final triumph of the Kingdom of God is proclaimed in heaven, we read:

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

"Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.

"And the nations were angry, and Thy wrath is come, and

the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

Clearly the supremacy of the Kingdom is not accomplished without just such horrors as are occurring on the earth to-day. One would be very humble and very cautious in applying the imagery of the apocalypse to our own day, but prophecy may frequently be fulfilled in whole series of happenings. Earnestly must we pray that God will guide the minds and the hands of His people in the distress of to-day, that the social order that is to come may be, in greater measure than in past ages, the coming of His Kingdom.

But—to the individual, the triumph of Love is complete to-day. Easter banishes despondency, puts to flight the prince of this world, proclaims victory to all that is of God.

Look up, sad heart, and see the King of Glory in the midst of those mansions that are prepared for you. See the triumph of life over death. Be glad and rejoice.

"For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but ALIVE UNTO GOD"—no matter what be the surroundings of misery—"through Jesus Christ our Lord."

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"AMERICAN CHURCH OF ST. JOHN
"Reichsplatz 5, Dresden

"At a meeting of the Rector, Churchwardens and Vestrymen of the American Church of St. John, Dresden, held March 1, 1915, the following minute was unanimously adopted:

"*Resolved*, That the thanks of this vestry be conveyed to THE LIVING CHURCH for the sums of money it has sent for the work of maintenance and charity of this parish. We have received up to this date 3,000 francs, which insures the continuance of the services and usefulness of the church for three months and possibly longer. We wish by this resolution to express formally our appreciation of what THE LIVING CHURCH has done for us and our sincere gratitude for this much-needed help in these trying times."

Signed by the Rector, the Senior Warden, and the Clerk.

THE foregoing resolutions of appreciation of the work of THE LIVING CHURCH WAR RELIEF FUND come to us signed by the rector, wardens, and clerk of the American church at Dresden. The 3,000 francs (about $600), which they have received from this fund have clearly been used to good advantage, to call out so grateful a letter. The thanks, of course, are passed on to the contributors to the fund.

War Relief Fund

Letters from the rectors at Rome and at Paris also express appreciative thanks and continue the pathetic narrative of what each is trying to do and of the service this fund has been in connection with the work. Writing under date of March 6th, the Rev. Walter Lowrie, rector at Rome, states that he has received from the fund, in all, a total of 7,500 francs (about $1,500), of which 4,000 francs were used for earthquake relief, 2,500 francs have been used for church maintenance—a very necessary thing where the income is suddenly almost entirely cut off—500 francs are added to his poor fund, and 500 francs for the work of the "Gould Home," where a dozen orphan or destitute boys are housed. The earthquake relief was administered in coöperation with Ambassador and Mrs. Page.

"All the money which came into our hands in the first days we spent for food," writes Mr. Lowrie; "after that we put it into the form of waterproof coverings for temporary shanties; and now we are employing a much larger sum for (not barracks, but) solid little houses of wood which are all to be erected in one town. They are built on a unit system, and the parts are now ready here. I hope they may be put up by the end of next week. This is slow, but the money was slow in coming, and, for all that, we are ahead of everybody else. The sad fact is that nowhere in the desolated region has a single family been as yet definitely provided with a home. We can use any amount of money in this way and we can use it promptly. I am doing this work in partnership with Prince Scalea, who not only has considerable funds to add to ours, but by reason of his relation to the government can assure us of free transport of our material (both by rail and by road) and every sort of official help. We have now about 60,000 lire ($12,000) to employ for our little homes, besides about 5,000 lire ($1,000) which I personally hold and which I am thinking of using to provide about half the cost of rebuilding a useful little hospital at Arpino (the birthplace of Cicero)."

Mr. Lowrie outlines the probable budget of the present year, showing the need of assistance for the maintenance fund and also for the Gould Home. For the latter he needs about 5,040 lire ($1,008) for the year, of which he has received or has in sight only 1,725. He hopes for assistance for that purpose. Should Italy be added to the belligerent states, which Mr. Lowrie did not anticipate when his letter was written, still further needs will be created. "I have been very grateful to Archdeacon Nies for sending me such considerable sums," he concludes, "and I am the more impressed by it because I have made no appeal for aid."

Paris continues to report great needs. Since it appears that a considerable loss attends the sending of Swiss exchange to that city we shall hereafter send direct to Dr. Watson such portion of the fund as shall seem proper, in addition to amounts specified particularly for the purpose, being guided as to relative needs chiefly by the continued advice of Archdeacon Nies. We learn from the Church of the Ascension, Pittsburgh—which continues week by week to contribute to the fund, as it has for several months—that Dr. Watson's statement some weeks ago that eight infants had arrived in Paris, with no raiment provided, seems to have gripped the kind hearts of the women (and men too for that matter) at this church. And the further news that hundreds of outfits for new born babes would be needed is an appeal which has been found irresistible. In addition to the weekly contribution in money, upward of seventy units for babes are now in preparation for speedy shipment. Bishop Van Buren, in charge of that parish, continues his valuable work on behalf of the fund. The sender of the remittance from the Young Woman's Club of Grace Church, Chicago (acknowledged below), states also that more than four hundred articles have been sent by that organization to the Red Cross.

Archdeacon Nies reports having received all amounts acknowledged to the issue of February 20th, inclusive. He is again asking for reports from each of the continental clergy.

By an error in printing in THE LIVING CHURCH of March 27th, the total for the week was placed at $157.05. It should have read $177.05, and the total to that date, $8,734.32.

The following are the sums received to Monday, March 29th:

| | | |
|---|---|---|
| The Bishop of Marquette, in charge of Am. Churches in Europe* | | $ 200.00 |
| Mrs. C. W. Douglas, Peekskill, N. Y. | | 18.86 |
| Young Woman's Club of Grace Church, Chicago | | 15.00 |
| Anon., L. I.† | | 100.00 |
| St. Paul's Church, Chestnut Hill, Philadelphia† | | 30.00 |
| L. S. Tuckerman, Boston† | | 50.00 |
| W. A., St. Stephen's Church, Pittsfield, Ill.‡ | | 5.00 |
| "A Thankoffering on the fiftieth anniversary of our marriage"‡ | | 5.00 |
| Mrs. M. T. Sudler, Lawrence, Kan.‡ | | 5.00 |
| Miss Julia Blanche Hanford, New York | | 5.00 |
| G. F. S., Ascension Church, Frankfort, Ky.† | | 5.50 |
| A Churchwoman of Tennessee | | 5.00 |
| S. A. Tomkins, St. Barnabas' Church, Chicago | | 10.00 |
| S. L. D., Milwaukee | | 1.00 |
| Miss M. L. Purdon, New Rochelle, N. Y.† | | 2.00 |
| Breck Miss. Soc., Seabury Divinity School | | 15.00 |
| Mrs. Henry S. Lowber† | | 50.00 |
| Miss Elizabeth Knight, Santa Barbara, Cal. | | 15.00 |
| St. James' Church, Farmington, Conn. | | 2.55 |
| Mrs. C. E. Whitman, Farmington, Conn. | | 1.00 |
| Miss Mary W. Rixstine, Philadelphia | | 1.00 |
| A. L. W., Wellesley, Mass.¶ | | 2.00 |
| A Family in Hankow, China | | 25.00 |
| Anon., Santa Barbara, Cal. | | 10.00 |
| Per Church of Transfiguration, New York | | 10.15 |
| Mrs. L. W. Fiske | | 2.00 |
| Christ Church, Oak Park, Sacramento, Cal. | | 1.00 |
| Church of the Ascension, Pittsburgh | | 19.07 |
| Mrs. Wm. H. Turner, Skaneateles, N. Y.† | | 10.00 |
| A member of Church of the Advent, Boston | | 50.00 |
| Martha S. Arvedson, Maxwell, Cal. | | 5.00 |
| Woman's Friday Bible Study Class, Church of the Atonement, Chicago† | | 40.00 |
| Total for the week | | $ 716.13 |
| Previously acknowledged | $8,714.32 | |
| Add typographical error, issue of March 27th | 20.00 | 8,734.32 |
| | | $9,450.45 |

* One quarter each for Paris, Switzerland, Germany, and Italy.
† For work in Paris.
‡ For work among Belgians.
¶ One half for Paris.

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WE have not followed up our suggestion, made some months ago, of an American fund for the assistance of the English missionary societies, both because the serious need for such a fund has not yet become actually apparent, and also because our own Relief Fund for administration through the American Churches in Europe, the great funds which the American people are raising for Belgian and other pressing relief, and the emergency fund asked for by our own Board of Missions, seem prior duties such as must first be fulfilled before we shall dare ask seriously for the English fund. Perhaps later this also can be taken up. In the meantime we appreciate the many expressions of approval of that project which have come to us. Some parishes—notably the Church of the Epiphany, Washington—have taken it up as a practical measure and are at work upon it. A very pleasant word concerning the suggestion was

English Missionary Needs

printed in *Central Africa*, the monthly magazine of the Universities' Mission.

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**Missionary Comity**

In the *Missionary Review of the World* for February, we find a paper by an English writer on British Christianity and the war and another by a German writer on The War and German Missions. It is a pleasure to learn from the first of these that friendly interchange of letters between English and German missionary societies has been effected, while a news item in our own columns in this issue tells of courtesies extended by English to German missionaries in China. Certainly one hopes that avowed missions of the Prince of Peace everywhere will do what may be in their power to alleviate the sufferings of those who must be esteemed national enemies though true brothers in Christ, wherever they may be found.

The serious reports that come from Persia and Turkey must necessarily cause great anxiety. In those lands, whenever a period of stress ensues, Christians are persecuted *because they are Christians.* That gives particular distinction to these, though no doubt there is equally intense suffering in Belgium and France, in Poland and Galicia, and one feels therefore a particular fellowship with those who suffer actually for conscience's sake. The Assyrian Church of Persia, Turkey, and Kurdistan is among probably the most corrupt offshoots of Eastern Christianity, but the grace and honor of martyrdom may be the seeds of a real revival of true religion among them. Certainly, too, the deep sympathy of American Churchmen goes to the members of the Presbyterian and the French missions at Urumiah, which are undergoing such severe trials at the present time.

It is of interest, too, at this time to recall that the present American consul at Jerusalem is a priest of the American Church, the Rev. O. A. Glazebrook, D.D., of the diocese of New Jersey, formerly rector of St. John's Church, Elizabeth.

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## ANSWERS TO CORRESPONDENTS

W. H. N.—Send your questions and report the fact to "Choirmaster of Trinity Church, Wall street, New York."

R. S. B.—The rector and the vestry must come to agreement as to which is the service at which undesignated offerings are to be esteemed the "Communion alms" under Canon 16, and so be at the sole disposal of the rector or the "almoner." Frequently the undesignated offerings at all early services are so appropriated.

P. P.—(1) The tippet is always black. It was historically worn by the priest for choir offices. It has generally been supplanted by the colored stole or disused altogether though its use has been revived on some scale in recent years.—(2) We doubt whether a lace cotta is ever dignified for a priest, though this is purely a question of taste. (3) A dalmatic is usually worn by a deacon only at a Solemn High Celebration when there are the three sacred ministers, neither is it usual in small churches, though, of course, not regulated by formal law.—(4) A deacon would be justified in reading the Ante-Communion service on Good Friday in the absence of a priest.

B. J.—(1) Certainly the offertory basin should be passed to a clergyman sitting in the congregation.—(2) Genuflexion does not imply belief in Transubstantiation.—(3) Where the priest reads the "Last Gospel" as a part of his post-communion thanksgiving, he should do so inaudibly to the congregation and they, on their part, continue their own private thanksgivings without reference to him.—(4) At the offering of the alms the people should stand; except that at early celebrations, where the collection of them has not interfered with kneeling, it is hardly necessary to rise.—(5) American Churchmen are not bound by the English rules as to vigils.—(6) The "Benediction of the Blessed Sacrament" is a modern Roman rite and has been declared unlawful by our House of Bishops.—(7) On the Invocation of Saints, see a sermon by the Bishop of London in his most recent volume, *The Eyes of Flame.*—(8) It is impossible to say what saints have been taken from the intermediate state into heaven and unprofitable to speculate upon the unknown.

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## THE LIFE WAS THE LIGHT

"The life was the light of men."

It is said that some years ago an institution for the blind was erected in a large town. The committee decided that as the building was for the blind there was only a waste of money and no reason in going to the expense of windows. Scientific ventilation and heating were provided, but no windows. Accordingly, the new blind asylum was opened, and the poor sightless patients were settled in the house. They began to sicken one after another. After one or two had died and many were ill, the committee resolved to put in windows. Then the sun poured in, and the white faces of the pupils recovered color, their flagging energies revived, their depressed spirits recovered, and health returned.

Jesus Christ is the Son, the Light of the world. It is He who gives health and rest to the heart, and fills the soul with that peace which passes man's understanding.—*S. Baring-Gould.*

## RESURREXIT

By H. C. Tolman, D.D., LL.D.

EASTER

In the Lateran Museum the Roman and the Christian sepulchral inscriptions are strikingly grouped together. In the one we often read despair and anguish; in the other, resignation and faith. Even the casual visitor cannot fail to be deeply impressed, for he is standing where the old faith of Rome and Christianity are brought into marked antithesis.

The majority of these early followers of our Lord were ignorant men. They huddled in fear in the subterranean vaults of the catacombs and laid their precious dead in these dismal corridors, not knowing how soon the sword of persecution might fall upon their own heads. It required the highest courage at such an epoch to be a follower of Christ.

The Latinist is impressed with the scrawled characters and the misspelled words, yet amid the crude mortuary testimonials of the Christian dead we see the sacred symbols of our faith speaking more eloquently than grand panegyrics. The rough stone with its barbarous Latinity tells of something which the Roman world knew not.

Yes, the beautiful marble slabs taken often from the most costly mausoleums and containing proud Roman epitaphs give us a touching picture of a faith not founded upon the guarantee of immortality.

Here is a fair example of dismal stoicism: "I have lived as thou livest. Thou shalt die as I have died. Neither to you nor to me was it granted to be immortal." The light Epicurean vein is seen in the following: "While I lived, I lived. My play is ended. Soon yours will be. Farewell." A mother with soul anguish laments: "O relentless Fortune, who delightest in cruel death! Why is my Maximus so suddenly snatched from me, he who lately used to be in my bosom? Here is his tomb."

Enough of this sad picture. We turn to read the rude Christian monuments: "He sleeps in Christ." What a world of meaning in this short sentence. How often has been sung over the graves of our beloved the familiar hymn, "Asleep in Jesus! blessed sleep." We find such euphemisms for death as, "He is with the saints," "He is called by angels," "He will rise again," for Christ has risen. Such the message that came on that first Easter morn, and down through the centuries it has rolled like heavenly music. Loved ones gone join their voices in the "resurrexit."

Why do we picture death with greedy and hungry look, with cruel and sunken eye, with grim and savage visage, with plumes of sable black plucked from the wings of night? We toll the bell and the measured sombre cadence falls upon our ears like clods upon the coffin.

Is this consistent with belief in the risen Lord? Rather we should do as the Moravians. When one of their number dies the clear voice of the trombone high in the belfry tower wafts out over the air the notes of some sweet hymn. "Listen!" say the people. "Some one has gone home." Ah! that we might see with the eye of faith, not with the eye of sense. Then we should rejoice where now we are sad.

The risen Christ means a present Christ. Both thoughts are of equal importance to our Christian life and faith. The religion of our Lord is founded not only on His resurrection, but also on the firm assurance of His abiding presence through all time. We may linger at the empty grave, yet fail to have in ourselves the risen life of an ever present Saviour.

Richard Wagner used to say: "If I can keep my soul this day pure, untouched by pettiness, untainted by things which the world deems important, undiverted by fictitious values and standards, then I rise to life divine."

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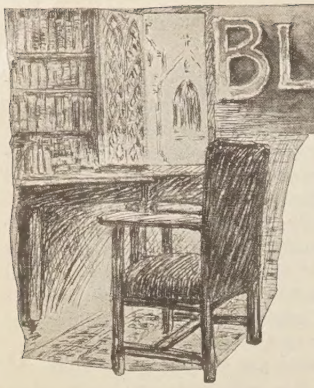
There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—*Faber.*



# BLUE MONDAY MUSINGS

By Presbyter Ignotus

"If a man die, shall he live again?"

Ever since Abel lay dead at the feet of his murderer-brother, the heart of humanity has ached because of the quavering uncertainty in that question. And surely it was never put more frequently, more agonizingly, than in this dreadful year which sees half the world at war, and millions of homes desolated. Always, truly, *media vita in morte sumus*. But to see a hemisphere blood-drenched at once makes the tragedy of the grave more immediately present. In all those lands where mothers weep their sons, wives look in vain for their husbands, little children cry for the fathers whose ears are stopped with dust, how often is Job's challenge put, this Passiontide when Christendom herself is on the cross!

But, God be praised, Easter brings the ever-renewed Evangel. God has called, and the Son of Man has answered Him; God has had a desire to the work of His hands. All that cunning creative force which has made man is not to be wasted, frustrated by an evil power. Lance or shrapnel, bomb or dart, torpedo or mine may do their worst upon the bodies that are from the first foredoomed to decay. But the owners of those fleshly tabernacles live on: and God will give to each of them a body as it pleaseth Him—the same by reason of identity of possession, yet not the same, because glorified and henceforth incorruptible. "The earth is the Lord's and all that is therein." Flanders, Champagne, Galicia, East Prussia, Alsace, shall be gardens of God, where the Heavenly Gardener shall bless the fields with wondrous recrudescency in the new earth under the new heaven of that day whereof each Easter is a promise.

So, we are bold to hope, who grieve at the falling away of friends and kindred:

*Elongasti a me amicum et proximum: et notos meos a miseria.*

So indeed our Psalm ends; but by God's grace there is the *Gloria* to follow. They wait for us, loving and praying even as we pray and love; and the stone that lies so heavy on our hearts is sure to be rolled away on the true Easter morning.

Wherefore, believing in Him who was dead and is alive again, sing we Alleluia!

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The disgusting "Tom Thumb wedding" is now poisoning the air of the Rocky Mountain towns under the name of "the Jack and Jill wedding." I quote a flattering tribute from Montana:

"The 'Jack and Jill Wedding,' which took place last night at the M. E. church under the auspices of the W. C. T. U., was a unique affair. The little folks put a surprise over on their elders by their calmness of performance. The solos rendered by these four-year-olds would put a church choir to shame. All of the sixty youngsters who participated were good in their parts and Miss —— was about as blushing a bride as has been seen, while William ——, the groom, seemed pretty well initiated. The entertainment was directed by Miss —— and greeted by a full house. By the expression of their faces everyone appeared satisfied with the match."

The W. C. T. U. professes to revere the sanctity of the Christian home. What effect will a "mock marriage" have?

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The Young People's Christian Union of the First Universalist church of Peoria, Illinois, are aiding the cause of Christian purity by "staging a mock trial" of Harry Brigham Young for "making love." In Malden, Mass., the High School Literary Society, under the auspices of the chairman of the school committee, three ex-mayors, and the mayor-elect, opened the new year with this seemly performance:

"FUN! FUN!! FUN!!!

"LET NO INNOCENT MAN ESCAPE AT THE GREAT

MOCK COURT TRIAL

under the auspices of Malden High School Literary Society, in High School Assembly Hall, on Friday evening, January 1, 1915.

"One of our most respected citizens will be charged with Breach of Promise. Regular Court Rules. Startling Developments. Ludicrous Situations. Local Hits. An evening of Refined Fun."

"Refined fun" is distinctly good!

And out in Vancouver, Wash., a birthday party among apparently respectable young people had for its central feature a "mock marriage," with a divorce granted at the conclusion of the evening.

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The Baptists of Billings, Mont., are "emancipated from time-worn creeds" apparently, and have a new one. Do you think it an improvement on the old?

"Baptist Booster's Creed

"I am a Booster, because Boosting createth optimism; and optimism causeth a man to wax joyful with much smiling. Smiling is a tonic and the big brother of happiness. Boosting hath a way of 'Getting there,' with both hands and feet. These are God's handy-work. Strike now for him.

"Boosting is 'bully.' A good boost handeth a strong wallop to a grouch and sendeth pessimism to the boneyard.

"Resolved: I will boost for all worthy and righteous causes, of which my church and its every department is the First and Foremost. Therefore, I will boost for the church services, for the pastor, for the superintendent of Sunday school, for the primary superintendent, for the teachers, for the choir, for the officers of the church, for the prayer service, for the B. Y. P. U., for the Women's society, for the visiting teams, for the janitor, for the Baracas, for the Philatheas, for the Hustlers, for the King's Daughters, and for the 'Busy Bees.'

"Will you accept this creed and make the Baptist church your place of service for God and Humanity, in order that we may have a better community and a better Billings? Sign and tare (!) off slip and hand to the pastor or usher."

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They sing this at the Robert Browning Settlement in London, as a world-anthem; but I stumble at the first line: one Church, yes; but why "one State"? That sort of cosmopolitanism is full of dangers, latent and patent:

"God make the World one State!
All nations, small and great,
One civic whole!
Self-ruled each people be!
All peoples linked and free!
Glorious in unity
From pole to pole!

"One World, one destiny:
One Race, one family:
One God above!
All States upheld in one.
All laws excelled in one,
All lives impelled by One—
One Life, One Love."

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I have sought a long time for this exquisite little poem, of which I knew only the first two stanzas. It is by Thomas K. Hervey, an English poet who died in 1859; and surely it is worth preserving here:

Epitaph

"Farewell! since nevermore for thee
The sun comes up our earthly skies,
Less bright henceforth shall sunshine be
To some fond hearts and saddened eyes.

"There are who, for thy last long sleep,
Shall sleep as sweetly nevermore,
Must weep because thou canst not weep,
And grieve that all thy griefs are o'er.

"Sad thrift of love!—the loving breast,
Whereon thine aching head was thrown,
Gave up the weary head, to rest,
But kept the aching for its own,

"Till pain shall find the same low bed
That pillows now thy painless head,
And following darkly through the night,
Love reach thee by the founts of light."

## GOVERNMENT TRIES TO POSTPONE WELSH BILL

### And Cannot Carry Its Own Members

### QUESTION IS POSTPONED UNTIL AFTER EASTER RECESS

The Living Church News Bureau
London, March 19, 1915

THE Government have finally given way to some extent on the more immediate grievance of Churchmen under the Welsh Act, and are making a serious attempt to induce their own forces to agree to postponement until six months after the end of the war. It has become necessary, however, to lay the matter over until the April session by reason of the inability of the Government to carry the Welsh members with them.

The first brush on the subject was in the House of Lords, when Earl Beauchamp made a statement on behalf of the Government.

The Earl admitted that there had been considerable feeling on this subject, which the Government were unable to ignore. In view of the discussions in the country the Government had entered into negotiations with various parties, and, assuming that there was general approval of their action, they were able to propose a compromise. This had only been arrived at "at the fifty-ninth minute of the eleventh hour." The effect of the compromise was that the operation of the measure should be postponed for a period of six months. While there were anxieties among the noble lords opposite, there were also fears and anxieties among those who had supported the original measure. They feared that advantage might be taken of the postponement of the date of Disestablishment by a new Government in a new Parliament in order to repeal or alter the Act. The proposals, therefore, which he would outline were put forward subject to the condition of an agreement arrived at between the responsible leaders of the two parties that, before the date of Disestablishment is fixed by the new Bill, no proposal to repeal or amend the Act would be made or countenanced except with the consent of both parties.

The Marquis of Lansdowne welcomed the conciliatory tone which had characterized the remarks of the noble Earl. The question was one which had moved noble lords on his side of the House very deeply. They had greatly resented the decision of the Government to carry forward the policy of the Welsh Act after war had been declared. In their view the situation was one that need not have arisen, but as it had arisen they welcomed the new policy of the Government towards this legislation. Under the Suspensory Act the Welsh Act was to come into operation on the day of the ending of the war. That would have imposed upon both parties the obligation of making preparations now to meet the state of things which would have arisen automatically at the conclusion of the war. The proposal that the date of the operation of the measure should be put back and take place six months after the conclusion of the war would give much needed relief and a decent interval during which the necessary preparations could be made. The condition suggested by the Government seemed to be reasonable if it were to be interpreted as having reference only to proposals made in Parliament, and not to the making or discussion of proposals outside Parliament. That point ought to be made absolutely clear, because it would be impossible for them to bind those who thought as they did to a complete abstention from an expression of their views on the subject.

The Archbishop of Canterbury, who followed the noble Marquis, thought the present Bill would remove some of the difficulties without doing harm to anyone. The truce on the Welsh controversial matter would no doubt be observed as long as the war lasted. But after the war the truce between the two political parties would be over, and it would be the right of anybody and everybody to make suggestions and formulate plans. All would be unfettered. Then what might happen? It was at least conecivable, perhaps it was even probable, that very shortly after the end of the war a general election would take place. Nobody would contend in that event that one great section, a half, or more than half, of the people of this country should be during the time of preparation for that general election prohibited from saying anything about Wales or Disestablishment. (Hear, hear.) The proposal would be preposterous. Rather than consent to any plan which would debar people from speaking on the subject then, he would prefer to let the matter stand as it did at present. But, taking the view that he had stated, he certainly would not take the responsibility of declining it.

The Earl of Selborne desired to make it perfectly clear that those who took a different view about the Church in Wales from that held by the Government would be free at any time after the passing of this Bill at the end of the war to express their opinion outside that House or the other House of Parliament. If a general election were to take place they would be free to state their views as regards repeal or amendment of the Welsh Act, but they pledged themselves—those on the front bench—so far as they could, to influence their followers that, until six months after the end of the war, they would not be a party to any effort in Parliament to amend or repeal the Act; but after that period they would gain their full liberty, and, if they saw right to do so, would be able to do all in their power to obtain the repeal of the Act. Earl Beauchamp, replying to Lord Selborne, agreed with his interpretation of the undertaking.

A Welsh Liberal revolt was immediately threatened. A meeting of the party was summoned and the new position was discussed with much heat. Finally, a resolution was passed expressing indignation at the action of the Government in proposing any modification in the situation without consultation with members of the party, and pledging themselves to oppose the proposal at every stage.

These Welsh malcontents held another meeting at the House of Commons on the following day, when the home secretary, who was present, did his best to appease their anger towards the Government. In the end they passed a resolution urgently requesting the Prime Minister to adjourn the Bill until after the Easter recess. They also held an indignation meeting, and Mr. McKenna again tried to bring them to a reasonable frame of mind. But he was told, for the information of the Government, that, if the second reading was moved on Monday next (the day before the Easter recess), they would both speak and vote against the bill.

The question came before the House of Commons for discussion on a motion of Lord Robert Cecil amending the Prime Minister's motion to shorten the recess.

Lord Robert Cecil declared that the memorandum put forth by the Government, followed by the action of the opposition, constituted an absolute parliamentary agreement of a most express and clear character. "We are fighting in a great war," he said, "for a scrap of paper, and I do not think that any member of the House would wish the Government to recede from an agreement into which they have entered." He asked for this postponement of the date of Disestablishment for six months after the end of the war because he desired earnestly that the consideration of these matters should be lifted from the minds and energies of Churchmen during the war. He asked those members who were strongly opposed to this proposal —made, he reminded them, not by the opposition but by the whole ministerial cabinet—to consider very carefully what their attitude before the country was going to be. Did they really pretend that a proposal of that kind was intolerably unjust? Were they going to put that case before the people of the country? If so, he did not envy their prospects. He believed the great mass of people wished this harassing question to be removed until after the end of the war, and that if they understood that this bill would do no more than give substantial effect to the political truce until after the war, the Government could rely upon the support of the country in carrying it into effect.

The Prime Minister (Mr. Asquith), in the course of his speech, said he was quite satisfied that this bill in its main provisions "represents a reasonable and equitable attempt at a *modus vivendi*," in conditions which could not have been foreseen, but the reality and urgency of which they were all prepared to admit. He thought they all should agree that it would be "unpatriotic and a negation of the duty which lies on the shoulders of us all to relight if we can avoid it at this moment the flame of domestic controversy." Mr. Bonar Law, the leader of the opposition, dealt with the suggestion that this is a great triumph for the Church. He entirely failed to see it. "There has been no reprieve. The execution is still to take place. All that has happened is that it is to be delayed," he said. A parliamentary bargain had been made. In the whole parliamentary history of this country there was no instance on record of such a bargain having been broken. He said to the Welsh supporters of the Government that if they had any confidence in their own leaders, and if they had any respect for the traditions of the House of Commons, they should not ask the Government to depart from an agreement which had been definitely and firmly made.

The Chancellor of the Exchequer (Mr. Lloyd George), appealed to the Welsh Liberal members, and what he said to them he was prepared to say to any assembly of his friends in Wales. "I say if you will not give six months to [Church people] under these conditions, then you are not an honor to the race to which they and I belong." (Loud cheers.)

The amendment moved by Lord Robert Cecil for a shorter adjournment of the House than that in the Prime Minister's resolution was withdrawn at the conclusion of what was a very useful debate.

**Bishop of London Goes to the Front**

It is announced this morning that Field Marshal Sir John French has accepted in most cordial terms the Bishop of London's offer to spend Holy Week and Easter at the front. The Bishop and his chaplain will start before Palm Sunday for the British army headquarters, and will conduct services

among the troops every day, at any rate until after Easter, as far as may be possible.

**Two Chaplains Wounded**

Among the wounded in the expeditionary force officially reported from general headquarters, under date of March 7th, are two chaplains. These are the Rev. N. S. Talbot, Army Chaplains' Department, and the Rev. J. Gwynn, Army Chaplains' Department, attached to the Irish Guards.

**The Cross for Chelmsford Cathedral**

Considerable regret has been occasioned by the delay in the presentation of the new processional cross which was promised to Chelmsford Cathedral by the laymen of Essex nearly a year ago. The cross was to have been made in Belgium, but owing to the war it has been difficult to find out anything about it. All that is known is that the work was half finished when war broke out.

**Infantrymen Offer Sacred Vessels**

An interesting presentation has been made to Whittle Church in the shape of a silver-gilt chalice and paten, suitably inscribed, and of thirteenth century design, by the Oxfordshire and Buckinghamshire Light Infantry, who have been billeted in the parish.

J. G. HALL.

## DEATH OF FORMER BISHOP OF ZANZIBAR

The Living Church News Bureau
London, March 9, 1915

THE Rt. Rev. William Moore Richardson, D.D., formerly Bishop of Zanzibar (1905-10), passed away last Saturday week at St. Anselm's House, Cambridge, of which he was the chaplain. No doubt he will be remembered by his host of friends among the clergy and laity chiefly for his remarkable simplicity and lovableness of character as well as for his saintliness of life. His heart was early given to foreign mission work, and his desire was fulfilled when he was chosen for the see of Zanzibar and was consecrated Bishop in 1905. His health and strength, however, proved unequal to the strain of the East African climate, combined with that of administering a missionary diocese which had long been without a head since the decease of Bishop Smythies, and so after only five years he was compelled to resign his jurisdiction and return to England. He subsequently filled with great devotion and efficiency the office of an assistant Bishop in the Scottish Church, first to the late Bishop of Brechin and then to the late Bishop of St. Andrews.

The funeral of this saintly and greatly beloved Bishop took place on the same day in Cambridge and Oxford. At St. Andrew's House there was a *Requiem* early in the day, followed immediately by the Burial Office, which was said by Canon Randolph of Ely. Both the Bishop of Ely and Bishop Hine (late of North Rhodesia) had desired to attend, but were detained on Confirmation tours. On a wheeled bier, with six undergraduates as pall-bearers, and an officer in khaki bearing the cross in front, the body was borne to the railway station. The warden of St. Anselm's House, bearing the Bishop's mitre, and a number of old friends and members of the university, followed the bier. Although a little procession and characterized by such severe simplicity, the impression produced upon the crowd of people, with soldiers and civilians, which witnessed it along the line of route, seemed to have been very great.

At Oxford, where the scene is said to have been even more striking and impressive, the burial took place in St. Thomas' churchyard. The body was met at the railway station by a large number of clergy and choristers, and with all the solemn adjuncts of Catholic usage and to the singing of the *Dies Irae*, was borne to the church near by, in the presence of throngs of people. At the church the Burial Office was said again. The Bishop of Oxford read the lesson. The Bishop of Brechin, Primus of the Scottish Church, was also present in the chancel. Among the large congregation, besides official members of colleges, were representatives of Pusey House, St. Thomas' Sisterhood, and Bloxham School. At the grave-side the Bishop of Oxford gave the blessing. *Dulcis anima requiescat in pace.*

J. G. HALL.

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WHEN A CHILD cries over its broken toy, the true mother does not laugh at it. Rather she comforts it tenderly, while knowing the real slightness of the loss. So God, the true Father of all spirits, does not turn from any sorrow His children suffer, but comforts them even in the smallest troubles and mistakes.—*Selected.*

### RESURRECTION

Not in proud Judah's brightest hour
Of royal pomp and kingly power,
But of that race oppression-worn,
The Christ for all the world was born.

And not in dull, unthinking rest,
Of care-free joy, and mirth, and jest,
But of the heart with sorrow torn
The Christ-love for the world is born.

Triumphant over human woes,
The Son of God from death arose,
And Love, from out the depths of pain,
Shall rise with purer joy again.

SOPHIA STANSFIELD.

### EASTER PEACE

On that first great Easter morning,
Bearing ointment, spice, and myrrh,
Came the faithful women, weeping,
To their Lord and Master, sleeping,
Sealed within the sepulchre.
"Christ is Risen!" sang the angel:
"Weep no more for His dear sake.
He who died on Calvary's hill
Will His promises fulfil
By the Galilean lake."

Faintly flushed the eastern sky-line;
Sun-kissed clouds crept through the gloom:
All the wonders thus revealing,
Naught the empty grave concealing,
Christ was risen from the tomb.
Christ was risen! He *was* risen!
Christ, their Brother, Saviour, Lord;
Risen King of Life celestial,
He who suffered pain terrestrial,
"God in man: the Living Word."

Down and o'er the winding pathway,
Through the sun-lit garden glade,
Mary, the disciples seeking,
Heard her risen Saviour speaking:
"It is I—be not afraid."
"Christ is risen! He is risen!"
Voices thrilled with ecstacy.
Faith returned, and joy transcendent,
Filled their hearts with Light resplendent.
Christ had conquered gloriously.

Jesus Christ, sweet Son of Mary!
Prince of Love! Redeemer, Lord:
May the Peace of Easter gladness
Piercing war-grimmed clouds of sadness,
Prove more mighty than the sword.
"Christ is risen!" Alleluia!
Thou, the sole-begotten One!
In Thy Father's Home, supernal,
Grant us life with Thee, eternal,
By Thy Hallowed benison. AMEN.

ANN WENTWORTH SMART.

### OUR EASTER TRIUMPH

DURING THE Lenten weeks which are now past we have been occupied with the story of conflict and suffering and sadness. Now all is changed. The voice of rejoicing is heard, for now is Christ "risen from the dead and become the firstfruits of them that slept." The stone which the builders rejected is become the head stone of the corner. We enter into the gates of the sanctuary with thanksgiving and come before Him with praise. Sorrow has given way to joy, and as dreary winter with its bleakness and deadness is giving way to spring verdure and blooming flowers, so is all the sadness and the sorrow displaced by the proofs of the new life in Christ Jesus which is full of joy and hope forevermore. Death is conquered and we exclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."—*Selected.*

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CHERISH thankfulness with prayer. St. Paul gives us in two words this secret of peace. "In everything," (he excepts nothing, so do not you) "by prayer and supplication with *thanksgiving* let your requests be made known unto God. And the peace of God which passeth all understanding *shall* keep your hearts and minds through Christ Jesus." He does not say it as a benediction only: he tells us, it *"shall* keep your hearts and minds." Do the one and God will do the other. Ask what you will, be thankful; and not peace only, but peace which passeth all which our poor minds can think, shall keep these poor, breaking, restless hearts—these ever wearying, worrying minds of ours—in Christ Jesus.—*Pusey.*

## NEW YORK REPUBLICANS DISCUSS "AMERICAN IDEALS"

### Notable Address is Given by Bishop Greer

### CHURCH TAXATION BILL BELIEVED TO BE DEAD

New York Office of The Living Church
11 West 45th St.
New York, March 29, 1915

A LARGE and enthusiastic gathering of members and friends assembled in the hall of the Republican Club, West Fortieth street, on Saturday afternoon, March 27th. The topic of discussion was "American Ideals." Mr. William Ordway Partridge presided; as chaplain on this occasion, Bishop Greer said prayers and made the principal address. It was listened to with profound attention and was warmly applauded. The full text of the address will be found in another column of THE LIVING CHURCH.

The Hon. Thomas Mott Osborne followed the Bishop's address with two striking instances of the power of kindness in dealing with the inmates of Sing Sing prison. To give them responsibility and to treat them as men saved these wrecks of humanity and restored them to society as men.

Dr. Hamilton Wright Mabie spoke of American Idealism and said that the national government was founded on faith—it was the greatest credit system ever known. Hopefulness and helpfulness were characteristic qualities of the pioneers, and these produced the trait of neighborliness. Recent events have demonstrated that Americans are not mean people, nor are they jealous of money. The root of the whole agitation abroad is found in the fact that unneighborly things have been conceived and done. The nations at war have not been good neighbors. The passion of the American people is for humanity.

Other speakers drew attention to the fact that nations in dealing with one another often adopted baser moral principles than those that obtain between gentlemen of honor. The day has come when men are less insistent on procuring their rights and are more and more concerned in discharging their duty.

**The Church Taxation Bill**

A hearing was held at Albany on Wednesday, March 24th, before the Senate Taxation Committee, on the bill to tax church, educational, and other property heretofore totally exempt. It was proposed to exempt such property as did not exceed $100,000 in value. No one appeared in favor of the bill, even in its amended form. Members of the committee asserted that the measure would be heard from no more this year, and the opponents of the bill left the capitol convinced that the matter was at rest.

**The "Temperance Wagon"**

In connection with the National Exposition of Things "Made in the U. S. A." which was held at the Grand Central Palace, New York, from March 6th to 13th inclusive, there was exhibited the "temperance wagon" of the Church Temperance Society. At the close of the Exposition a note of appreciation in regard to this novel exhibit was sent to Bishop Courtney as president of that society by Mr. A. R. Rogers, Commissioner of Education. "The writer," he says, "who has had some twenty years experience as an Exposition Manager, has repeatedly stated to visitors that this is the most unique exhibit, the most interesting one, and probably the most beneficial one that he has ever had in an Exposition. It has been a great attraction and probably the most talked of exhibit also. Miss Graham, who has been in charge, is entitled to our special thanks for her courtesy and attention to business. I also wish to commend the young man in charge of the wagon, for there have been many hours when he has been so rushed that he hardly knew which way to turn, and he has always been anxious to please and courteous to all. The 'best people' have eaten in your Lunch Wagon and the exhibit certainly must be pleasing to your people, for it has enlightened thousands who knew nothing of the splendid work of your Church in this line."

**The Tyson Lectures**

The Rev. Stuart L. Tyson has just completed the course of six Lenten lectures already referred to in these pages, at the Church of Zion and St. Timothy, on "The Bible from the Modern Standpoint." The large church was filled each Thursday afternoon, people coming to it from all parts of the city, and many places outside.

**City Mission Work**

The Rev. Frank R. Jones is in temporary charge of the Church of the Holy Comforter, Eltingville, Staten Island, and retains his chaplaincy at the Willard Parker Hospital, foot of East Sixteenth street, Manhattan, under the auspices of the City Mission Society.

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OF ALL THE propensities which teach mankind to torment themselves, that of causeless fear is the most irritating, busy, painful, and pitiable.—*Walter Scott.*

## REVIEW OF BILLY SUNDAY'S REVIVAL IN PHILADELPHIA

### Clergy Trying to Analyze the Reported Converts

### SUCCESS OF EVERY-MEMBER CANVASS OF HOLY APOSTLES'

The Living Church News Bureau
Philadelphia, March 29, 1915

THE service held in the "Tabernacle" on Sunday, March 21st, by "Billy" Sunday was the close of the most sensational religious services ever held in this city. The departure of the evangelist late the same night was none the less sensational. After the service fully one-half of the audience followed him to the train-shed, and with greetings and songs bid him farewell.

For eleven weeks this city has been under the spell of the most dramatic and unique character it has known. For three months previous to his coming the people were stirred to the very depths, and conducted prayer meetings and other devotional services preparatory to the great campaign. There was a most complete and efficient organization in charge from the first. The press agent work was perfect. Everything had been done to make the advent of the great preacher a success, and from some points of view it was. During the eleven weeks about $60,000 was contributed for the expenses of the venture, and $53,000 more was given for the thank offering to the evangelist himself and $20,000 for charity. These amounts do not include the personal gifts of various kinds made to Mr. Sunday, his family, and his aids. These would run well up into many more thousand dollars. On account of these large sums severe criticism has been made of the evangelist. Two opposing parties have arisen in the city, one insisting that the results are worth the large amounts donated, and the other equally insistent that the money could have been far better spent on the thousands of suffering poor. Many of the people feel that the offering has not been fair to the ministers who spend their time here and labor all the year round.

It is quite impossible to say that there is any tangible result. It is altogether too early. There were 41,724 "decision" cards signed and distributed to the various ministers during the campaign. The admirers of the evangelist claim that this does not represent the total number of converts. The number who were influenced by the services, they say, will be at least three times as large. In support of this they point to the large increase in the membership of the churches and Bible classes. The increase in the churches is expected to be 150,000. One Bible class is reported to have grown from 35 to 200 members; another, from 15 to 230, and a Sunday school from an attendance of 600 to 1,200. On the other hand, out of these cards received by our own clergy the report is about as follows: One with thirty-five cards found twenty-five already devout communicants of his church; three *bona fide* converts, who have since been confirmed; two promised some day to attend services, but they have not yet done so; and the others very doubtful. The experience of the other clergy seems to be about the same. This leaves only a small percentage of the entire 41,724 as genuine converts and additions to the churches.

There have been two positive gains: people in the town can and do talk religion without fear of being scoffed at. And the Church people are aroused and working. Never in the recollection of people now living have all the churches been so alive. The members are themselves attending services regularly and they are laboring to bring others. As to what the results spiritually will be, it is altogether too early to say.

**An Every-Member Canvass**

About two weeks ago we referred to the every-member canvass which was about to be made in the parish of the Holy Apostles. That canvass closed Sunday evening, March 21st, and the final report was made to the congregation on the following Wednesday evening. The parish, rector, and people, are enthusiastic. The committees numbering about one hundred men were received with the greatest cordiality in every home. On Sunday evening the visitors' cards were presented in the church and indicated an increase of 304 new pledges. This was afterward increased by 50. The total sum represented by the cards was about $2,500 for the year. Two thirds of this amount is for the expenses of the parish, and the balance for missions. It is to be remembered that this parish, of which Mr. George C. Thomas was a member, has always held the banner for missionary offering in this diocese. The committee feel that much more than the increase in income has been accomplished. The people

were delighted to have laymen call upon them and thus manifest an interest in them. The Church of the Holy Apostles is the largest church in the North to have attempted such a canvass. No final report has yet been received from three chapels. It is said that they are making favorable progress also.

The Bishops of the diocese have sent out a Good Friday letter announcing that the Commission on Church work among the Jews has decided to secure headquarters in the heart of the Ghetto, and begin constructive work, and asking contributions from the parishes. For some time classes at old St. Peter's parish have been held with great success, under the care of the Rev. Andrew Weinstein. He has lived down much hostility and opposition. Now it is felt that the time is ripe to supplement his work, and thus the larger effort. Five thousand dollars is needed to secure proper headquarters. This the Bishops hope to have from the Good Friday offerings in the diocese.

Work Among the Jews

On Friday, a blaze for which no one can account swept through St. Philip's parish house and did some little damage to the church. The rector, the Rev. Clarence Wyatt Bispham, was away from the city at the time. The damage done is estimated at from one to three thousand dollars. As there seems to have been no one in the building, no fire nor electrical wiring, the origin of the fire is a mystery.

Fire in St. Philip's

## BOSTON NOTES

The Living Church News Bureau
Boston, March 29, 1915

DURING Passion Week Bishop Lawrence has been preaching at noonday service at the Cathedral, to crowded congregations. In Holy Week there will be two noonday services daily up to Good Friday, Dean Rousmaniere preaching at 12:10 and the Rev. Hughell Fosbroke, D.D., at 1:10 P. M. There will be two Eucharists daily through Maundy Thursday. The Dean will preach at the Three Hours' Devotion on Good Friday. On Easter Day there will be four Eucharists, beginning at 6:00 A. M.

Service Notes

The annual service for the men of St. Ann's Church, Dorchester, and invited delegations from neighboring parishes was held on the evening of the Feast of the Annunciation B. V. M. The Rev. Dr. W. H. van Allen was the preacher. A social hour with speeches and refreshments followed the service. The Rev. A. G. E. Jenner, the rector, is to be congratulated as are also his men. He is a man's man and has a devoted band of laymen to help him.

Men's Service in Dorchester

At the Church of the Advent, on Lady Day, a portrait statue of the Rev. Mother Harriet (Cannon), who founded the first American Sisterhood, the Community of St. Mary, in 1865, was blessed and set in place between the figures of Bishop Seabury and Bishop Grafton, in the Lady chapel. It is the gift of a friend, and was executed by Mr. Kirchmayer in his usual admirable style. Throughout the services of Holy Week the Bishop of Western Michigan has been the preacher at the Advent. Dr. van Allen preaches the Three Hours at the Transfiguration, New York.

Portrait Statue of Rev. Mother Harriet

### "WHY ARE THEY SHUT?"

[See THE LIVING CHURCH, March 13, p. 657]

I

Dear Friend, I read with sorrow of your plea,
Your longing for the dim, religious light
Within the empty church of week-a-days,
Where bolted doors shut all inside from sight.
Why are they shut?

II

Because the givers there are poor and few,
The priest and wardens two, a mile away,
On Sunday build the fire; but coal, I fear,
Is far beyond their dreams of week-a-day.
And so—those doors are shut!

III

Many a sentimental traveler sits
And listens to the far-off organ roll,
Watching the fading light along the aisles,
Who would contribute nothing toward that coal;
And so—those doors are shut.

IV

And now, all travelers, sad o'er us at home,
For open churches you may dare to hope—
If you but put the tenth your journey's cost
Within a little duplex envelope,
The doors would not be shut!

De Kalb, Illinois. HELEN M. GRANT.

## DEATH OF SWEDISH PRIEST IN CHICAGO

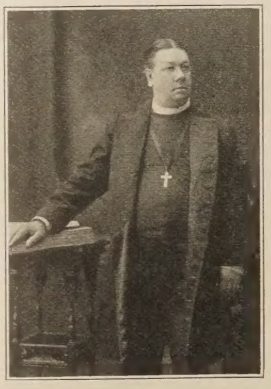
### Rev. C. G. H. Lindskog was Pastor to Swedish Population Generally

### OTHER RECENT HAPPENINGS IN THE CITY

The Living Church News Bureau
Chicago, March 29, 1915

ON Sunday evening, March 21st, there passed to his rest the Rev. Charles Gustaf Herman Lindskog, rector of St. Ansgarius' Church. For nearly thirty years Mr. Lindskog was the faithful priest and pastor of this congregation of Swedish people on the north side, which at the time of his death numbered nearly eight hundred communicants.

Mr. Lindskog was born on May 24, 1853, at Strangvas, a suburb of Stockholm. He entered the ministry of the Methodist Church in 1875. For four years he served in Upsala, Sweden. In 1879 he came to the United States and four years later began preparation for holy orders and was ordained by Bishop McLaren in 1888. He went directly to St. Ansgarius' Church, and was there until his death. This is said to be the largest Swedish parish in the United States, and Mr. Lindskog may be said to have been the pastor of the large Swedish community in which he lived. He probably had more occasional appointments, and performed more official acts, than any other clergyman in Chicago. Shortly before his death he said to his son that during his ministry he had buried over seven thousand people. Mr. Lindskog celebrated the twenty-fifth anniversary of his charge of St. Ansgarius' three years ago at Easter. A year afterwards Mrs. Lindskog died, and her husband never seemed to recover from the loss.



THE LATE REV. HERMAN LINDSKOG

The funeral took place on Thursday, March 25th, at 2 P. M., at St. James' Church. The body lay in state at St. Ansgarius' Church until 1:30 P. M. It had been thought that his old church would be inadequate for the burial service and for this reason it was held at St. James'. Even this was not large enough for the crowds who attended, and some hundreds were unable to enter the church. Bishop Anderson read the office, assisted by Bishop Toll, and the rector of St. James', Dr. Stone. Interment was in the family lot at Graceland Cemetery. Bishop Toll read the words of committal. The members of the vestry of St. Ansgarius' were the pall bearers. Mr. Lindskog left three children, Mr. Thomas Lindskog, Miss Karin Lindskog, and Mrs. Rose Jannische, who are all in Chicago.

At a special meeting of the Northeastern deanery held on March 22nd a committee consisting of Dr. Stone, Canon Moore, and the Rev. E. J. Randall was appointed to draw up appropriate resolutions on Mr. Lindskog's death.

The paganism of Chicago, which has an evident effect upon church attendance of the whites, seems to have none upon the colored population in the neighborhood of St. Thomas' Church (Wabash avenue and Thirty-eighth street). During Lent this church, which is a large building, has been filled at the Sunday services, and has had exceptionally large attendances during the week. St. Thomas' has one of the largest Sunday schools in the diocese, with an enrolment of over three hundred and an average weekly attendance of about two hundred. In making his appeal for the annual Easter offering of $1,000, the rector (Rev. J. B. Massiah) makes the novel suggestion that the offering be made by families, and that the families divide themselves into four classes, class A to give $15, class B to give $10, class C to give $5, and class D to give $3.

Lent Among Colored People

"For over a month," says the Social Service report of St. Luke's, Evanston, "we have ministered to an average of seven men a day, desperately in need of clothing. Our clothes bureau is constantly receiving contributions, but it is on the edge of emptiness, for the demands are very great. Once in a while our hearts are cheered by such an acknowledgment as the following:

Gratitude for Social Service

"'Dear Sir—Please accept my thanks for your very great kindness. I had no idea that your church had such a splendid organization, and it is indeed gratifying to know that such efficient aid is being rendered. I was fortunate enough to secure a good position to-day. I wish to thank you most heartily for the interest displayed in my behalf. The fact that I was a stranger to you, and the

earnest, forceful way in which you took hold of my case, appealed to me.'"

Social service work would have a great impetus if more of the strangers who are taken in in Christ's name would express themselves like this one. The sins of omission are not all on the side of Church and charity!

**Confirmations**

Some weeks ago we reported the large number presented for Confirmation by the Rev. G. G. Moore, rector of Trinity, Belvidere. On Sunday, March 21st, Mr. Moore's father, Canon Moore, rector of Calvary Church, Batavia, and priest in charge of St. Mark's Church, Geneva, presented a class of 49 to Bishop Anderson for Confirmation, at Calvary Church. Of this number, 27 were girls from the Geneva State Home and 12 were boys from the St. Charles' State Home. In connection with his parish duties, Canon Moore has been doing a most successful work at both these state institutions.

**Work Among Deaf Mutes**

We have already told of the good fortune that the mission of All Angels, the deaf mute congregation, has had in acquiring a property of its own. For many years the congregation has had no continuing city. The late Rev. A. W. Mann visited Chicago at regular intervals to hold services for the deaf in different churches. In 1908 the Rev. G. F. Flick succeeded Mr. Mann, and began weekly services at Grace Church and organized a guild and other parish agencies. Since then the communicant list has increased from 53 to 97. There have been 93 baptisms, 79 confirmations, and 28 marriages. The work has grown to such an extent that early last year a large hall was rented and equipped for use in a store building. The attendance both at the services and at the guild meetings has been so large that the Board of Missions decided to buy the property of the English Lutheran church, St. John's, at 6122 Indiana avenue, for a permanent home for deaf mute work. The buildings, which consist of a church and parish house of brick on a lot 50 by 170 feet, were purchased for $7,000. Of this sum $5,000 was paid from the building and lot fund of the mission, and $2,000 was borrowed to make the purchase on a cash basis. Nearly $5,000 more is needed to make necessary alterations, repairs, and improvements, such as connecting the church and parish house, and the building of a sacristy and a rector's study. The deaf mute population of Chicago is nearly two thousand, many of whom have not yet been reached, or are unchurched. The deaf are still made to hear the Gospel of Jesus Christ, and in the work of All Angels' mission Chicago has a great opportunity. Funds are greatly needed to put the church in order. Contributions may be sent to the Rev. George F. Flick, priest in charge, 214 East Fifty-fifth street. The mission's appeal is heartily endorsed by Bishop Anderson.

**Boys' Home, Lawrence Hall**

The total enrolment at the Boys' Home, Lawrence Hall, on March 1st was 118. Of these 7 are high school boys, 111 grammar school boys; 31 are full pay; 55 are part pay, and 32 free. The grammar school boys attend the new L. A. Budlong School, and, according to the *Boys' Home Monthly*, there was organized on March 11th a "Budlong Good Manners Club," to "further the social standing of the school, and to raise the standard of our manners and etiquette." One of the Lawrence Hall boys is president of the club. On the removal of the Home to Lawrence Hall about twenty working boys were left in the old quarters on West Adams street. These boys are employed in different parts of the city and have been living near their work. It is now planned to tear down the old homes and rebuild them for a home for these working boys. Mr. Hardy, the generous donor of Lawrence Hall, has given $20,000 for this purpose, and an effort is being made to obtain the balance needed to build. The Rev. K. O. Crosby is to be director of both this Home and Lawrence Hall.

**Lenten Services**

The preacher at the noonday services at the Majestic Theatre, March 22nd to 25th, was the Rev. Z. B. T. Phillips, D.D., of St. Peter's Church, St. Louis. His theme was The Christian's Quest. The attendance at the services has continued to grow. The Rev. Frank E. Wilson, rector of St. Andrew's Church, was the preacher on March 26th and 27th. The services during Holy Week will be in charge of the two Bishops of the diocese.

**Northeastern Deanery**

A special meeting of the Northeastern deanery was held on March 22nd at the Church Club rooms, Dean Pardee presiding. At this meeting the Round Table was reörganized, and it was decided to hold the annual meeting for the election of officers on the first Monday in May. Meetings are to be held on the first and third Mondays of every month except June, July, August, and September. The annual dues of the club were fixed at fifty cents. A book club is to be formed and a book shelf placed in the club rooms. The Rev. T. B. Foster was elected chairman; the Rev. C. H. Young, vice-president and chaplain, and the Rev. A. A. McCallum, secretary-treasurer, all to act until the May meeting.

**The Bishop Hale Lectures**

The lectures on the Bishop Hale Foundation will be given this year from Monday, April 12th, to Saturday, April 17th inclusive, in the chapel of the Western Theological Seminary, by the Rev. Samuel A. B. Mercer, Ph.D., Professor of the Literature and Interpretation of the Old Testament in that seminary, on the subject, The Ethiopic Liturgy: Its Sources, Development, and Present Form. Professor Mercer is one of the first scholars in this country in matters pertaining to Eastern languages and lore, and his work will be a notable contribution to liturgical literature. By the provision of Bishop Hale, these lectures are open to the public, and will be published after their delivery as a contribution to the literature of liturgies.

The second Lenten all-day meeting of the Clerica was held on Tuesday, March 23rd, at Trinity Church. Sewing was done for the Home for the Aged. A basket luncheon was served at 1 P. M.

**Hospital Sewing Class**

Members of St. Luke's Hospital sewing class, who are finishing up their Lenten work, expect to count almost 5,000 new articles for the hospital before the sewing class disbands. The number of articles contributed at the linen shower was 2,100.

**A Church Club Programme**

The Church Club of Chicago will hold its annual dinner at the La Salle Hotel, Thursday evening, April 8th, at six o'clock, to meet Bishop Anderson, the Rev. James E. Freeman, D.D., of St. Mark's Church, Minneapolis, and Mr. Allen D. Albert, President of the Church Club of Minneapolis and St. Paul, who will be the guests and speakers of the evening. "Peace and the Missionary Spirit" has been selected as the topic appropriate to the present crisis in human affairs, when the hearts and minds and souls of men are hungry for a vision and a message.

## MISSIONARY BULLETIN FOR MARCH

New York, March 18, 1915.

To March 1, 1915, the receipts were as follows:

| | |
|---|---|
| From Parishes | $217,079.43 |
| From Individuals | 26,329.13 |
| From Sunday Schools | 5,480.61 |
| From Woman's Auxiliary | 37,916.14 |
| From Junior Auxiliary | 2,277.82 |
| Total | $289,083.13 |

These show an increase over a year ago in

| | |
|---|---|
| Individual Gifts of | $ 2,812.22 |
| Woman's Auxiliary of | 5,597.38 |
| Junior Auxiliary of | 484.36 |
| Total | $ 8,893.96 |

And a decrease in

| | | |
|---|---|---|
| Parish Offerings of | $6,575.65 | |
| Sunday School Offerings of | 64.18 | $ 6,639.83 |
| Actual Increase | | $ 2,254.13 |

Two thousand five hundred and twelve have contributed—70 more than last year. Of the parishes contributing, 184 have completed their Apportionments, 25 less than last year.

The indescribably terrible war now waging has of necessity brought multitudinous distresses, not only to the belligerents, but to all other peoples as well. Instant on the part of everybody has been the recognition of the dire needs of tens of thousands, and generous beyond description has been the response to help relieve those otherwise driven to extremities. Men of a nation now recognize that their fellow-countrymen are brothers, and are holding hands with those of other lands, all horrified by what they see and hear, pleading with the Father that these darkest of all days may soon forever pass away.

These world conditions have brought their problems for individuals, for the Churches, for societies; and our own Board of Missions is no exception. It is a most critical time for our Board. It asks much, an extra $400,000 over and above the usual gifts. Details of the needs and suggested methods for meeting them have already been announced. It remains for us to say that of all the ages since that first century, this is the time for the Church to be most brave in delivering her message. *She has not failed in her mission.* But in their greed, many of her children have done so, for they have forgotten her teachings. Because of this the world to-day is upside down. Now is the time and this is the day to uphold her hands. God grant that each one may realize the need.

George Gordon King, *Treasurer.*

A bright, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement, and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "Oh, no, I lie still, and count up my blessings!" —*Mrs. Lear.*

# American Ideals

An Address by the Rt. Rev. DAVID H. GREER, D.D., Bishop of New York

Delivered before the Republican Club, New York
March 27, 1915

WAR is contrary to the teaching of three enlightened creeds. First, it is contrary to the teaching of the Christian Creed. That Christian Creed is, I know, variously interpreted, and yet in spite of all these different views concerning it, all agree in this, that Christianity was the introduction, the liberation into the world, of a great moral force, which, if permitted freely and fully to work, would affect the moral subjugation and conquest of the world. And why? Because it was the greatest force there is, namely, the force of God, which Jesus Christ reveals as the force of love.

Not love as a feeling or sentimental passion. These are but fleeting and evanescent things, the expression of which is determined by physical or nervous or temperamental conditions. But love as a quality or energy of life, which shows itself or proves itself not in paroxysmal emotions, but in human service. It is in short a love for human kind and for all human kind, for foe as well as friend. Not merely for congenial folk or those who by some local tie or natural affinity are related to us. That is easy. Everybody can practise that. The heathen man can do it; and we do not need any Christianity to teach or enforce it. And if that be all that Christianity is, it is not anything worth while and we can get on without it.

But it is not all. The love which Christianity teaches and which with its Founder came into the world, which He taught and practised, for which He lived and died, was a larger love than that, purer, nobler, harder. It was not merely a tribal love, national or racial. That I say again is an easy kind of love, and which before Christianity came and outside of Christianity to-day is in every tribe and every nation seen. But the Christianity-love reaches out beyond those tribal lines and limits. The distinctive thing about it is that it is a love not merely for fellow-countrymen but for fellow-creatures. It is not merely a national or patriotic love, although of course including that and lifting up and exalting that, giving nobler aim and nobler purpose to it, yet something else and more. It is a supernational or international love, like that love of God which makes His sun to shine on the evil and the good and His rain to fall on the unjust as the just.

And that is what essential Christianity is, or what it claims to be. Without that Christianity-love, for foe as well as friend, as an enforcing sanction, international treaties and arbitral court decrees are but "scraps of paper" which will shrivel up in flames when once the passion of war breaks out in a nation and which like a prairie fire sweeps over the land.

Still it may be said, it is said, that in our practical work-a-day world, with so much raw human nature in it, Christianity-love is too high and good for human nature's daily food, and does not and cannot work. Well then, what will work? How can we overcome the evil in the world? If we cannot do it by moral force, can we do it by physical force? That may for a time suppress it, hold it back and keep it down, and for a season check it, but only for a season; it cannot checkmate it; there is always another possible opening on the board or another possible play, with another combination of its parts and pieces, which may make it, and often does make it, more cunning, crafty, rancorous, and devilish, and also more formidable than it was before.

This is not theory; it may have been once, but it is no longer theory but fact; and now we see that physical force at work in the world upon a tremendous scale, subsidizing to itself all the physical resources and all the ingenious physical inventions of modern civilization. We also see that it is breaking down with a fearful crash and making a sad mess of it. Is it not a time in which to try to inaugurate and establish in the world some other kind of force?

How would it do to try this Christianity force? How would it do for our politicians and statesmen and leaders in council to try it? If it should be said, as a recent writer remarks, that this Christianity force "would destroy human society by giving to the burglar, the bully, the procurer, the fraudulent company promoter, a loose rein, the answer is that such men are the natural result of the long established policy of physical force, and would have long since died a natural death if the Christianity force had been the policy of the world. We first manufacture our criminals and then punish them, heedless of the fact that our iniquity, I should rather say our stupidity, is the same in both cases."

War is also contrary to the teaching of an enlightened twentieth century creed. For one of the things which we of the twentieth century are beginning to see and learn is this: that in spite of all its differences, of time, place, circumstance, race, creed, color, or of whatsoever sort, human life is one, of one human piece. That is what with a clearness never before so clear is dawning now upon us—that national terms and forms or racial terms and forms, the Saxon, the Slavic, the Germanic, are surface terms and forms, implying or denoting surface differentials and surface cleavage lines, and that the real and true and basic term is the human, giving to all nations and to all the races a common human kinship and a common human tie. Not only theoretically but practically we are learning it. For is it not true, practically true, true as a matter of fact, that the field on which we move to-day, think, act, live, in art, in science, in letters, in commerce, is not that part of human life immediately about us, the vicinage of the State, the nation, or the race, but the vicinage of the world? On that field we move, in that field we toil, in large and broadening lands, and from it our subsistence win, not only for the body but also for the brain. The gate through which we pass to-day, however narrow in itself opens into the world, and we cannot shut it. It opens into the world, whose treasures now we reap, gather, and exchange, whose words and cries and sounds like the noise of many waters we cannot fail to hear, whose compass now we scan, whose pressure now we feel, whose common life we live.

That is the enlightened twentieth century creed; not sectionalism or nationalism, but cosmopolitanism, affirming and declaring that human life is not many but one, with a common human kindred and a common human tie binding it all together. That is why we instinctively feel that the war which is raging in Europe now is not only a war of nations against nations, or races against races, but that it is a war against the twentieth century, with its great and growing consciousness of the solidarity of human life in all nations, kindreds, tribes, and tongues, with its great and growing consciousness that God has made of one blood, one human blood, all nations of men to dwell on the face of the earth.

Again, war is contrary to the teaching of our enlightened American creed. When the early pioneers came to this western world, they came not simply to found or build another nation, but a new nation, which should stand for and represent something new among the nations of the earth; something higher and better, something nobler and greater; that here upon this American shore, separated by great oceans from the entanglements of the old world, something new should appear upon the face of the earth like a new island rising out of the sea; when, with a sublime confidence, not in the essential badness but in the essential goodness of human life, it would some higher and nobler destiny reach. They came, those early settlers, as Lowell said, not seeking gold not God. That is not unqualifiedly true. They did come seeking for physical treasure, for their physical well being; yet running through and pervading all that physical quest and search there was some higher aim shining through it all, there was some brighter vision, as the vision of a land whose foundation should be laid deep and strong in God. Their vision was at times faulty and defective, but the important thing is this, that they had a vision, that they believed in it and were true to it and were ready to suffer for it, and did suffer for it.

What is our vision to-day, or have we any at all? An old Persian philosopher has said, "Glory not in the fact that you love your country, but glory in the fact that you love your kind." I should rather put it this way: Glory in your country for the sake of your kind.

That is the patriotic love, which tends to bring out all the best and noblest passions in our human nature. And that is or should be our enlightened American Creed, our patriotic creed

or patriotic vision, our power in the present and our hope for the future, to guide and to save us, to make us a great and strong and united people. For where there is no vision the people perish, or more literally, the people are let loose or left to run wild. Perhaps I can do no better to sum up all I have said about our enlightened American creed than to do so in the words of a gifted and true-hearted American woman, which I am permitted to quote:

"This morning," she said, "I woke with a new thought, to me new, but no doubt one that has taken possession of many thinking men and women. We all believe that the Christ spirit alone can bring to humanity true righteousness, and it came to me that His spirit must prevail not only with individuals, even to giving up of life, but also with nations; that a nation must come to so high an understanding of its relations to other nations that it can and will follow Christ's example and accept the teaching of His Sermon on the Mount; that it can be reviled and revile not again. If our President will stand firm, holding in check the beastly instincts we have inherited from the brute, our nation may become the Christ among nations. Why not? Even if it should mean crucifixion, there would be the resurrection, and the spiritual Christ would be the ruler of humanity. Why should we increase our army and build great ships of destruction even for defence? Would they not be more of a challenge than a defence? Would there not be more safety in using our strength and energy in learning to govern ourselves and in learning the lessons of righteousness in our dealings with one another? I am so desirous that Mr. Wilson shall hold firm to his purpose to allow no entanglements with any of the warring nations; that he shall be the high rock against which the wild passions of our own countrymen shall beat in vain, that my thought becomes the 'soul's sincere desire.'"

These are the words of the widow of the late President Garfield, which she recently wrote to her son, the president of Williams College, which express so admirably and well our enlightened American creed and our patriotic vision, which, if we have the courage to be true to it, will help us to work out that high and noble destiny still undetermined which awaits us in the future.

## A CALL TO FAITH AND ORDER

By the Rev. James E. Freeman, D.D.

*Rector of St. Mark's Church, Minneapolis*

If ever there was a time in the history of the Christian Church of every name and brand, when the classic phrase "In essentials, unity; in non-essentials, liberty; in all things, charity," needed to be heard and implicitly obeyed, it is now. If ever there was a call away from the consideration and discussion of uniforms and badges to the vital things of our faith, it is the present. For Churchmen of any school or party, high or broad, to haggle and struggle over questions of ceremonial practice, the cut or color of a vestment, the turn of a time-honored phrase, or the decorations and ornaments of the sanctuary, in the face of the greatest call that has ever come to the Church to look to and hold to the mighty anchorages of her faith, is to invite disaster and to earn deserved defeat.

It were well for all of us to forget, for this critical time at least, the things that divide us, and to remember the things upon which for our very salvation we must all be agreed. Party badges and pass-words must give way to the recognition of the one Name "under heaven given among men whereby we must be saved"; the unifying Name of Jesus Christ. All the generosity we can command, all the charity we may invoke, is called for to mollify and heal the open wounds of a hurt and bleeding humanity.

We ought not to know men by the old divisive terms; we must persistently refuse to recognize the validity of that nomenclature that labels and classifies men into parties in our own household of faith. We need to look with growing contempt upon efforts made in any quarter to magnify differences, at a time when discussions of this sort are fraught with grave peril to the whole life of the Church. We believe that any man or party that seeks to accentuate differences at such a time as this is an enemy to the whole body and should be treated by all as such.

Now is the time for men of large vision and Christ-like statesmanship to assume the place of leadership. We do not care a whit whether they are High Churchmen or Broad Churchmen, so long as they are Christ's Churchmen. The saintly Bishop of London as a khaki-clad chaplain may be whatever his temperament and training have made him, he is none-the-less the heroic Christian soldier standing ready with fine loyalty and devotion to give of his very life and soul to every man who needs him. All questions relating to name and Prayer Book revision might well suffer an eclipse, at least during the present world crisis, and possibly, when the storm has passed and men see more clearly, they may find enough in the grand old Prayer Book as it is, to make them love and follow it more unitedly.

We have been thinking overmuch about our personal and party conceits; we have been tending to be hypercritical of those who, for reasons as worthy as any we may hold, differ from us in some of the details of administration. We have been growing party-wise instead of Church-wise and Christ-wise. Each little conceited group of us has piped to the people its own pretty strain, and alas, they have not danced. With magnificent machinery and an orderly system indigenous to the very life of America, we have been seeking to promote faith and order among our neighbors while these are the vital essentials that, broadly and generously held within our own great corporate body, would make us splendid with the irresistible splendor of God Himself.

Along with all this lack of brotherly charity and loyal devotion to each other and to each other's ideals, we have set up our great institutional enterprises and sought to have them fill up deficiencies in the household of a spiritually enervate and impaired faith.

We have become "servers of tables," overburdened with a multitude of cares; builders of mechanisms, lubricators of machinery, master mechanics, with limited and obscured vision seeing through a glass darkly, while all the while the "hungry sheep look up and are not fed." While we of the city have been over-occupied with these things, we have had little thought for those of our brethren upon the far-flung battle-line in our own land, who with scarce living wage have been struggling heroically to save the new Canaan from the aggressions of mammon. Parochial and diocesan centripetalism, together with growing party pride and selfishness and a conceit of orders, these have rendered us impotent where we should be powerful, divided where we should be united.

The great Master, through the storm of the world's mightiest and most far-reaching disaster, is calling to His Church to-day. Like the disciples of old in the little craft on Gennesaret's troubled and storm-swept sea, we are wrestling with wind and wave. Shall we not silence all discussions and dissensions, and in the spirit of deep humility and reverence hearken to His word as He says: "Peace, be still," and, with only a united desire to exalt and magnify Him, clasp hands as brethren and rededicate our lives to His service in the glorious ministry of pressing forward the frontiers of His Kingdom?

Supposing we do let temperament, training, and personality interpret in part to our people our devotional aspirations; allowing that there are differences in the interpretation of the letter but not of the spirit, can we not present a more solidified and united front to a world that hungers for the bread of life? If we have sacrificed the inspirational to the institutional, shall we not seek to recover the lost "upper room" habit? If while we have served the altar we have neglected the pulpit, may we not seek with chastened humility for the enkindling coal that shall touch our lips and inflame our tongues with the purifying and saving message of the eternal Gospel?

God through Christ is bidding us to our knees to-day, and from our knees He is calling us to the greatest service that has ever challenged His Church. May we heed and answer the call!

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Can He not enable you to do that will from your heart, in your surroundings? Are you sorely tried by those surroundings? Are they, in themselves, humiliating to you, or exasperating to you? Are they full of acute heart-pangs, or heavy with a chronic heartache? Not one of these things is forgotten before your Lord. Your slightest pain finds response in His sympathy. But let that thought be but the stepping-stone to this, that for you as for the slave-saint of Ephesus there lies open in that same Lord the blessed secret of a life which shall move amidst these same unwelcome surroundings as a life free, and at leisure, and at peace, full of love and rest, blessed and blessing; a life hid with Christ in God; a life in which *everything*, from your rising up to your lying down, the smallest cross and the largest, is seen in the light of the holy, the beloved, will of God, and so is met not with a sigh, or a murmur, but "from the soul."—*Moule.*

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Dr. Liddon used to say that two lessons of the daily service were two letters from heaven every day. Having letters from heaven is like having a letter from a dear father across the sea. They show you that he has not forgotten you, and they keep you from forgetting him.—*Selected.*

# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor
*Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia*

### ST. MARTHA'S HOUSE, PHILADELPHIA

THE new building for St. Martha's House at Eighth and Snyder avenue, Philadelphia, is progressing satisfactorily. The cornerstone was laid on the afternoon of March 6th by Bishop Rhinelander, the president of the Board of the House. The officers of the institution, and of the Auxiliary, a representative of the architects, and a very few friends were present. The leaden box inserted in the cornerstone contains a Bible, a Prayer Book, silver, nickel, and copper coins of the latest date manufactured at the Philadelphia mint; clippings from the *Church Standard* telling of the opening of St. Martha's House, All Saints' Day, 1901, and a report of the Church Training and Deaconess House containing account of the same service (the eleventh annual report), and a picture of the two original buildings; the thirteenth annual report of St. Martha's House; and the current numbers of The Living Church, the *Churchman*, the *Diocesan News*, *Spirit of Missions*, the *Church Sunday School Magazine*, and a proof of the story of the thirteen years of St. Martha's House, which is to appear in the April number of the *Diocesan News*.

### A QUESTIONNAIRE

The Joint Commission on Social Service is making an effort to ascertain how much instruction in social service and the social aspects of Christianity is being given in the theological seminaries of the Church. The commission has sent out the following questionnaire:

1. Have you any course or courses of instruction on social service or social aspects of Christianity? If so, under what department or departments? When were these courses established?
2. How much time is given to the above instruction (terms and hours per week)?
3. What is the general scope of the instruction?
4. Do you have special lectures or addresses on social subjects by speakers not connected with the seminary faculty?
5. Do you make any provision for "field work" in connection with the above instruction—under the direction either of the instructor in charge or of any educational or social agency in the community?
6. How many of your students take courses in social subjects at any college or university? Do you encourage this special form of study?
7. How many volumes on social service, social aspects of Christianity, Biblical sociology, etc., does your seminary library contain? Do you make frequent additions to this section of the library?
8. How many of your students are definitely preparing for social service work (in connection with their future parishes)?
9. Are you willing to coöperate with the Joint Commission on Social Service in the presentation of social subjects to your students—by correspondence, by special addresses, by courses of lectures, by distribution of the commission's literature, etc.?
10. Will you keep the Joint Commission informed of any development of your plans along the lines above indicated?

### A WELFARE NURSE

What is a welfare nurse?

A welfare nurse is a woman trained in social service with a knowledge of nursing who—

(1) Visits the houses of the poor, destitute and needy. (2) Gives instructions to mothers and families on how to spend the family income most economically; how to prepare tasty and nourishing meals from cheap and commonly milked foods; what foods to buy; how to take care of the home and children on a limited income; how to keep a family budget. (3) Gives instructions to mothers on the care of children and baby feeding. (4) Gives mothers prenatal instructions and advice. (5) Invents remunerative work for those confined to the house. (6) Secures home work for those able to do home work. (7) Finds employment for jobless fathers, brothers, and sisters. (8) Teaches the advantages of industry, thrift, economy, cleanliness, and sanitation. (9) Nurses the sick where care is needed. (10) Does anything to put unfortunates on their feet and make life easier for them.

According to the 1910 census returns, six states showed a decrease in their rural population. Agricultural investigators at once started to work to explain this loss. It was nothing new, nothing unheard-of before. This depletion of rural sections started in New England thirty years ago. Since then it has gradually spread westward as far as Iowa. One peculiarity of the census report is that while six states report a loss in rural population, in five of them the growth of the cities more than made up for the loss, leaving the states with a gain for the ten-year period. Iowa was the only state to report an actual loss of population.

Is poverty caused by psychological phenomena, or is it the result, asks one of the Bureaus of Municipal Research, of improvident buying; extravagant expenditure of limited incomes; uneconomical management of the household; lack of knowledge of cost of nourishing diet; not knowing what work to do; inability to find jobs to meet conditions; temporary bankruptcy, an empty pocket—and bread box—with the resultant loss of desire for effort; lack of knowledge about infant care and feeding; disheartening doctors' and medicine bills for the needlessly sick; lack of encouragement from others beside the discouraged?

Ozone for prisoners seems like a minor request to make, and yet when one considers that, as Chaplain Barry of the Spokane jail pointed out, the monkeys at the Zoo were given more consideration in the matter of fresh air than the men in the county jail, the request seems reasonable. A great many social service reformers regard such requests as "mere palliatives," but a sounder view to take is that they are merely an application of the Gospel of St. James.

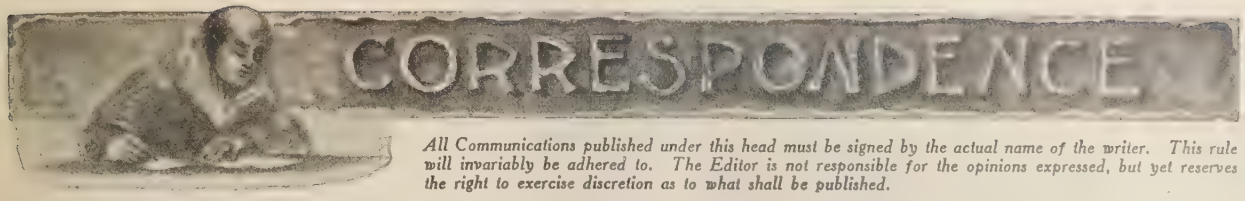
The *Utah Survey*, founded by the late Bishop of Utah and published by his Social Service Commission, has been formally and officially transferred to a group of men who will hereafter be known as the *Utah Survey* Associates. The purpose of the publication will be, as heretofore, to discuss social questions both of local and state-wide interest. The first legislative number deals with such questions as the workmen's compensation act, domestic relations court, and the public utilities commission.

"After College What?" So read the varicolored tags which the girl students at one of the western universities wore before and during their first vocational conference. This fact is recited by the Collegiate Bureau of Occupations (16 West Wabash avenue, Chicago), which is designed to help answer this question. In the month of December the Bureau received more calls from employers and filled more calls than in any previous month of its existence.

"Can We Afford Child Labor?" is the title of an effective bulletin issued by the National Child Labor Committee. It includes the exhibit handbook prepared to accompany the twenty-five panel exhibit at the Exposition in San Francisco. It is well worth having. The address of the Committee is 105 East Twenty-second street, New York.

A small claims court for the speedy and informal adjudication of smaller civil suits is about to be inaugurated by the Chicago municipal court. This action is taken because the chief justice believes that the smaller causes must be tried economically if justice is to be done the litigants. The procedure will be very simple.

"Housing Betterment" is the title of a quarterly published by the National Housing Association (105 East Twenty-second street, New York). The current number is brimful of suggestive and important information about the housing movement which the Association is doing so much to forward.




*All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.*

## THE GENERAL THANKSGIVING

*To the Editor of The Living Church:*

IN recognition of an inquiry by a correspondent of The Living Church concerning the recitation of the General Thanksgiving, I write to say that there is before the Commission on the Revision of the Prayer Book a request that a rubric be inserted before the General Thanksgiving, permitting its congregational use. But at present such use is not permissible—shall I say legally or ritually or liturgically?—for the following reasons:

1. It has never been the custom in the English Church or in ours thus to say the General Thanksgiving.

2. The word "General" does not mean that the words are to be repeated by the congregation as well as the minister, but is used as a contrast to the *special* thanksgivings on page 44 of the Prayer Book. Even the General Confession would not be said by all if it were not for the *rubric* so directing.

3. We have here a lesson in the printing of the Prayer Book. Everything in that book which is to be said in unison is *broken up into phrases*, and capitalized for such use: as for instance, the Creed, the Lord's Prayer, the General Confession, the Confession in the Communion service and in the Penitential service on page 50; the prayer in the Baptismal Office on pages 247 and 261, and also several of the long answers in the Catechism. That the General Thanksgiving is not so broken up, shows the mind of the Church with regard to its use.

4. I am surprised to find that even many well instructed Church people seem to be uninformed concerning the printing of the Amen. Uniformly throughout the Prayer Book, when printed in *italics*, the Amen is a response, and that which precedes it is to be said by the minister alone. When the Amen is printed in Roman type, it is to be said by the person or persons who used the words preceding. For example: The General Confession said by all has the Amen in Roman type, so with the Lord's Prayer, the Creed, the Gloria Patria whenever used. So with the Confession in the Communion Office; so with the Baptismal Formula and the succeeding words, said by the Priest alone; so with the Confirmation Sentence, said by the Bishop alone, etc. So everywhere else. But after the General Thanksgiving it is printed in italics, which shows that it is intended as a response. Constantly, as on pages 20 and 21, we have examples of both usages. This little point alone disposes of the question as to the mind of the Church with regard to the manner of using the General Thanksgiving.

5. Congregational recitation of it renders absolutely impracticable the introduction of the words in brackets—inserted at the very last revision of the Prayer Book—["particularly to those who now desire to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them."] No *congregation* could be expected to make this special mention of a request for the giving of thanks for mercies, relative to which there is no *special* thanksgiving provided. For instance: Some devout people have been rescued from an accident, or have made a journey around the world in safety; or their house has been saved from a conflagration which threatened it, or some special good fortune has come to them. There is no thanksgiving for such cases in the Prayer Book. This special clause enables them to make fitting return; and the opportunity should not be taken from them by the congregation's repetition of the General Thanksgiving.

In view of these considerations, it is quite evident that the congregational use of the General Thanksgiving is a clear case of liturgical impropriety, *at present*, and until the bracketed sentence has been removed, the capitalization changed, a rubric added, and the Amen printed on Roman type. Unfortunately these changes require the affirmative vote of two successive General Conventions.

March 24th. Cortlandt Whitehead.

## REVISION OF THE PRAYER BOOK

*To the Editor of The Living Church:*

AT this time, when so much is being said in regard to the improvement of the language of the Prayer Book, may I venture to call attention to the petition in the office for the Public Baptism of Infants, beginning:

"Grant that *whosoever* is here dedicated to Thee," etc.

Why should the indefinite "whosoever" be retained here? The corresponding petition in the office for the Baptism of those of Riper Years reads:

"Grant that *they*, being here dedicated to Thee," etc.

The use of "whosoever" in this connection doubtless puzzles many good people and has a tendency to suggest to the ignorant that the Church is less confident of the Baptismal regeneration of infants than of adults. Why not make the two petitions alike, giving preference to the form now used in the office for adults?

Of course every student of the Prayer Book knows that originally the blessing of the water in the font was a separate service, used once a month when the water was changed. As the priest could not know in advance who would be baptized therein during the following month, the use of the indefinite "whosoever" was natural and proper. But the majority of our people are not deeply learned in the origin and structure of the Prayer Book, and nowadays, when the water is invariably blessed immediately before each baptism and there can be no possible question as to who is to be baptized therein, the definite wording of the office for adults makes the sense clear and does away with an opportunity for cavil.

Utica, N. Y., March 18, 1915. H. Van Allen.

*To the Editor of The Living Church:*

NOW that the Church papers are full of suggestions for the Revision of the Prayer Book, showing that there is a widespread demand for "enlightenment" and improvement, why not turn attention to serious matters rather than merest trifles?

We hear so much about the desirability of reunion with the Orthodox Church nowadays, and if we are sincere about it we should try to get rid of obstacles which cannot be defended. On our side there are two preëminently: The *Roman* Filioque clause of the Creed; the Thirty-nine Articles.

Why would not the present time be the psychological moment to expunge both? Both, though capable of a Catholic interpretation, no doubt have worked untold evils in Christendom, and their presence in the Prayer Book cannot possibly be defended on true Catholic principles. F. A. Storer.

De Land, Fla., March 20, 1915.

*To the Editor of The Living Church:*

WHEN a priest of the Church avails himself of the discussion which is being conducted, so respectfully and thoughtfully for the most part, of the revision of the Prayer Book to imply that it is a content of objectionable phrases from which he selects for denunciation one or two of the most "atrocious," perhaps he is only making a legitimate use of an open door for attack upon essentials of the formularies to which he has pledged obedience while they are of a canonical authority—but which may be changed. It is not so with the canonical Scripture, and Mr. Paine's invective is directed towards that touchstone which is not changeable but which must, alas! eliminate the "rational man," the "man of common sense," the "modern man" of the day—as it has done from the beginning since they "were not of us."

It is the vital truth of the Resurrection as stated in the Bible that repels Mr. Paine and his friends which authorizes the "Resurrection of the Flesh" in the Prayer Book, referred to before by me, and ignored:

> "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
>
> "And when he had thus spoken, he shewed them his hands and his feet.
>
> "And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
>
> "And they gave him a piece of a broiled fish, and of an honeycomb.
>
> "And he took it, and did eat before them" (St. Luke 24: 39-43).

The Catholic doctrine of the "counsel of perfection," universally held by the Church, derived from our Lord's words (St. Matthew 19: 11) and expounded by St. Paul (I. Corinthians 7), is really enshrined in the Prayer Book phrase (Revelation 14: 4). Marriage is blessed, as allowed "for the present distress," looking to the perfection of humanity, where "they neither marry nor are given in marriage" (St. Matthew 22: 30). Erving Winslow.

Boston, March 22nd.

## "CONCEIVED AND BORN IN SIN"

*To the Editor of The Living Church:*

I WONDER if it has never occurred to those who are arguing over the phrase, "conceived and born in sin," in the beginning of the Baptismal Office, that those words have not the slightest reference to the physical process by which the child comes into the world, but rather to the spiritual state in which it finds itself when

here? The obvious interpretation of the words, it seems to me, is that all men have received from their parents, along with their other inherited characteristics, "original sin," *i.e.*, a tendency to choose the wrong rather than the right. Therefore, as the Baptismal Office goes on to say, we are not members of Christ's Church by nature, but must be made so by grace. Baptism is to give us a tendency to right, to counteract the tendency to wrong which we have received from our parents. And if it be argued that either of these two interpretations might be taken, surely it is as unfair to interpret one part of the Prayer Book in a manner repugnant to another part as to do the like with the Scriptures. And the interpretation I have just suggested is the only one not repugnant to the declaration in the beginning of the marriage service. Yours truly,

Ithaca, N. Y., March 23rd. MARY A. EWER.

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*To the Editor of The Living Church:*

I AM astonished that your correspondent, the Rev. George L. Paine, should speak of the statement in the Baptismal service that "all men are conceived and born in sin" as an "atrocious phrase." It does not imply that there is anything sinful in conception or in birth. No one dreams that a woman is committing a sin in bringing forth her child. And if she does not sin in bringing forth, she does not sin in conceiving. The meaning of the phrase is not that parents are guilty of sin. It is simply the statement of the undeniable fact that all men come into this world with a nature inclined to sin; that they do not naturally what they should do to be pleasant to God, and so require to be born anew, be regenerate, "die unto sin and live unto righteousness."

The whole purpose of Baptism is to accomplish this, and so the reason for it should be stated in the office for its administration.

Philadelphia, March 20, 1915. G. WOOLSEY HODGE.

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## CLERGY PENSIONS

*To the Editor of The Living Church:*

MR. SAYRE argues from the action so far taken by diocesan committees that the laity "take absolutely no interest in the objections raised against the pension fund."

Is this a fair deduction? How many of the laity know anything at all about the plan? Certain select committees know and they were appointed from the select delegates to diocesan conventions. Now these delegates are generally the moneyed men of their parishes, and the select committees appointed are generally selected largely on a basis of prominence, which in turn means money as a general rule. Therefore this plan is so far known only to a few, and they a class predisposed to ignore the claims of justice to the poor, however generous they may be in charity.

I personally know of one committee, the lay portion of which, being with one exception men of large means and important business interests, are inclined to accept anything the commission suggests, just so they are not bothered with details. But the one poor man is resentful, bitterly resentful, and intends to fight.

And if it be urged that the matter has been laid before all the diocesan conventions by able men, the answer is a further question: Has it been fairly presented? Here in Washington two Bishops of splendid ability and delightful personality made admirable pleas for the system and carefully omitted the slightest hint of this sliding scale idea. The first escaped questions on it, as no questions were allowed; it was a hurried, special meeting of the convention. The second was questioned and met the questions with ridicule—kindly to be sure, but ridicule none the less. I read in your paper that similar tactics were used in another diocese. Now why did these gentlemen carefully omit the most significant part of this plan, and why is ridicule the only answer to fair questions? The inference is inevitable: It is grossly unfair class legislation, and the commission is evidently afraid that full and free and unlimited discussion before all the people of the Church will kill it, as it undoubtedly will. Is the commission willing to submit the whole question to a referendum of all the people, with opportunity for the most searching questioning, and without the use of ridicule to intimidate the opposition? I doubt it.

In justification of the proposed inequality of pensions, Mr. Sayre lays down three alleged incontrovertible facts. Of these I find only the third incontrovertible.

The first is open to a flat denial. The methods of collection and distribution simply are not "inextricably intertwined" in the Church. When the money has been collected on the Christian principle of proportionate giving, it can then be distributed on the equally Christian principle of justice to all. And this principle of justice will, first of all, exclude the idea that he who has enjoyed most all along shall continue his self-indulgence at the expense of others equally deserving but in greater need, because they have served the Church in poor and difficult fields where their own rewards were little more than the consciousness of duty done.

The second alleged incontrovertible fact is controvertible by Mr. Sayre's own plan. He claims that "a flat pension of more than $600 is prohibited by the cost," yet he proposes a plan which provides for a flat pension of $600 plus an additional bounty to a certain chosen few up to $2,000, or more than three times the $600 which his incontrovertible fact sets as a limit of the Church's possibilities.

The explanation of course lies in a technical use of the word "flat," which involves a different method of collection than the proposed scheme. But is a different method of collection necessary? The commission says "yes," but this is mere supposition, based entirely on the theory that the wealthy parishes will not support any scheme that does not provide special favors for their own rectors. If this is true, it simply means that the high-salaried clergy serving these wealthy parishes are not earning their high salaries, for they are failing to inculcate proper Christian principles in their people. But I do not believe it is true. I believe it is just as gratuitous an insult to the rich laity as the unequal pension is to the poor clergy.

If the "insurance principle" can raise more than is needed for each to receive $600, why not divide this surplus among all equally, instead of favoring those who need it least? In answer we are again confronted with a mere supposition, and again it is not a complimentary supposition. The victims this time are the high-salaried clergy. It is assumed that unless their pension is higher than others they will not be interested enough in the outcome of the scheme nor sufficiently alarmed by a possible forfeiture of their own pensions for lack of payment to stimulate them to keep their wealthy congregations to the mark. In other words, if they stand to lose $2,000 by the failure of their congregations to pay premiums, they will work for the scheme, but if their loss will be less and others will share in the loss due to said failure, they will have nothing to do with it. Surely this is a grievous reflection on both the common sense and the common decency of these cultivated gentlemen.

Let the "insurance principle" prevail by all means if it can raise so much money, but let the Christian principle prevail in distribution. The proposed penalty of forfeiture can be applied to an equal pension as well as to an unequal pension, and it should be just as effective. This too would serve to solve the suggested difficulty regarding clergy not working for the Church.

In short the only change that needs to be made in the plan from beginning to end is to provide for an equal pension or perhaps an equal pension for equal length of service. The claim that this is impracticable is mere supposition, based on a very pessimistic estimate of the character and Christianity of our wealthy laity and high-salaried clergy. Respectfully,

Washington, D. C. C. W. WHITMORE,
March 5th. *Vicar of St. Agnes' Chapel.*

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## PARISH FINANCE

*To the Editor of The Living Church:*

IF one thinks it an easy matter for accounting wardens, or treasurers, of parishes to get delinquents to pay the amounts of their delinquencies on their envelope accounts, let him try it.

The interested reader of this who neither knows, nor has even thought the matter over—much less thought it out—may think or say, "Well, why do not the members of the vestries assist these wardens, or treasurers?" Answer: because they cannot; for in nearly every envelope-using parish the accounting warden, or treasurer, not only keeps but is supposed to allow no one else to see or know what is inside of the envelope book. In a few parishes only the rector has the names and corresponding numbers of the envelopes, the accounting warden, or treasurer, only getting the envelopes and, just as soon as reasonable after all is gathered in of that day's offerings, he opens, counts, and marks the contents on each one-pocket envelope, or each pocket of each duplex envelope; and, after making the proper record, hands them all to the rector.

I contend that this matter of secrecy—only having the accounting warden, or treasurer, or rector informed how much per week or quarter Mr., Mrs., or Miss Brown, or Smith contributes—is utterly impracticable, however traditional and proper it may seem to many if not most Churchmen. What would be thought of a joint stock company running its business with only its treasurer or president knowing who the stockholders were, how many shares of common and preferred stock each one owned, etc., and leaving the board of directors, or the like, in ignorance of all these matters? But is that not about what our parishes seem to be doing, when only the holder of the envelope book knows who the delinquents are? Can the vestries coöperate with the wardens and treasurers in trying to get delinquents to "pay up," when the vestries, as vestries, are in ignorance of that which they really ought to be entitled to be informed about? I leave the answer to the editor or other correspondent upon this subject. Much has been and is being said on "business in religion," but I have yet to hear or read a word upon this (I think most important) branch of the subject. WM. STANTON MACOMB.

256 S. Thirty-eighth street, Philadelphia, Passiontide, 1915.

[It is beyond question that the rector and the vestry corporately have a legal and moral right to the information. It is their own fault if the information is not in their possession.—EDITOR L. C.]

## "UNTO THE PERFECT DAY"

A mystic hush, a day new born,
A trembling, flushed, and wond'ring morn
When, long ago, 'mid shadows drear,
Sad hearts awoke to hope and fear,
As passed the word that whisp'ring said:
"Lo, Christ is risen from the dead!"

From lip to lip the tidings flew,
From heart to heart the gladness grew;
From East to West the message sped
Till, like a deep'ning light, it spread,
And passing doubt caught up the strain:
"Aye, Christ the Lord is risen again!"

From East to West, still on its way,
As grows the light of bright'ning day,
The wingéd word its truth revealed
Till fearless hearts now signed and sealed
In crimson blood its deathless creed:
"Lo, Christ the Lord is risen indeed!"

And now, behold, to all the world,
A banner borne aloft, unfurled,
That message floats o'er land and sea,
Its tidings ringing, glad and free,
Till Earth's great heart repeats the lay—
"Aye, Christ the Lord is risen to-day!"

Where gleams the dazzling Arctic snow,
Where burns the ardent Tropic's glow,
An anthem, now grown loud and clear,
The word that woke in hope and fear:
"Aye, Death is dead, and Life doth reign—
For Christ the Lord is risen again!"

L. L. R.

## EASTER

A gleam steals into hearts else dark to-day,
And over graves
That hide the cerements of mortal clay
Its radiance strays;
And flowers bloom to tell of hope and life,
And songs are glad;
For past are all the pain, and fear, and strife
That make life sad.

The Lord is risen! Tell it out in song
And words of cheer;
It means we, too, shall rise who hope and long
In exile here:
For fuller life and grander powers will then
To us be given,
And naught of earth will blight or harm us when
We enter heaven.

Take hope, sad hearts, that in the silence weep
For loved ones gone;
To-day assures you that you'll some day meet—
'Twill not be long—
And severed hearts will then united be
In love and rest,
And not a pain through all eternity
Disturb your breast.

Easter, 1915. Caleb Benham.

## THE ETERNAL YEARS

O Easter! full of healing, no longer dim with tears,
Our eyes may glimpse the beauty of the eternal years—
O Day of Resurrection: what promises you hold!
The joy of life immortal each flower doth enfold!

Helen Elizabeth Coolidge.

# The Triumph of Easter

THAT belief in the Resurrection of Jesus of Nazareth should constitute the crucial article of Christian faith and dogma, commends itself readily to human reason; likewise, recognition of the fact that rejection repudiates, as with one sweeping denial, the claims of Christ Himself and man's acceptance of His divinity. In this aspect, the great affirmation rests on a plane differing from that, even, of the Incarnation and Nativity. The latter, from various view-points and arguments, both theological and physical, is challenged; and where there is room to question there will be made room to doubt. However unreasonable and ungrounded, to the mind of the orthodox believer, the controversy, in the light of testimony received inferentially from her on whose pure brow was placed the crown of eternal motherhood, as accepted unquestioningly by subsequent truth-seekers, and later embodied in the Apostles' Creed—nevertheless, to the rationalist, and to the purely material mind, the right is claimed both to question and to reject the Virgin Birth.

As weighing the great dogma of the Resurrection, there is room for but one verdict. Either Jesus Christ, seen to die upon the cross, rose again from the dead, "seen of many" as claimed, or He did not. Acceptance unqualified, or rejection, are alone possible. There is no middle ground. Either position may offer postulates defining different viewpoints of belief given or withheld; but in the end it is acceptance, or rejection, of the great fact in question.

It is for this reason, perhaps, that in the record of the Annunciation, as though answering in advance doubts that should arise, we find the angelic Messenger meeting readily and unrebuked the wondering query: "How shall this be?" But on the ear of the dazed mourners before the empty tomb, positive and unqualified, even as the mighty fact itself, falls the declaration: "Why seek ye the living among the dead? He is not here; He is risen!"

That it was this demand for decision, unconditional and final, with which the great scholar and truth-seeker, Saul of Tarsus, found himself face to face at the cross-roads of his quest, can be readily understood. Nor could Truth, itself, have asked fitter tribunal than this athlete in reasoning, mental and spiritual. As weighing the great claim, now on trial, truly he was biased by no indulgence toward its promulgators, nor was he influenced by any lingering halo of the glamor investing the marvellous Personality, and irradiating still the memory, of the Prophet of Nazareth. Absolutely unswayed by any such influences, rather to the contrary was he permeated, it may be said, with every prejudice of racial and historic religious bigotry, impelling unhesitating rejection. Surely, before such a judge, testimony had little to hope on the side of leniency.

Of what incalculable value, then, the verdict, the wealth of conviction, dauntlessly returned and constituting once and forever the very key-note of every treatise or discourse of the one-time rejector; the unfaltering, unequivocal declaration, voiced in countless ringing changes: "Now is Christ risen from the dead! And if Christ be not risen, then is our preaching vain, and your faith is also vain!"

Truly, with the clear logic of a mind trained in the highest thought and culture of his age, the student of Tarsus must perforce recognize that the stone reputed to have been rolled away from the tomb on that Easter morning must either have crumbled to dust under the unrelenting weight of investigation, or else have become, in very truth, the chief cornerstone of the whole structure of the Christ faith. The Incarnation, the marvellous manifestation of His wondrous ministry, the matchless Plan of Redemption and Atonement, and His glorious Ascension—all these became but obvious parts of one unbroken whole, so obvious, in fact, as to demand no stress of emphasis or labored exposition. All were inseparably embodied and comprehended in this crowning manifestation sealing with its irrefutable impress of truth, the verity of every kindred claim.

This was the "holy ground" on which, for all time, was to be fought out the contest—acceptance or rejection, belief or denial. And, as one who had indeed met, challenged, and contested every point, the great convert now lays hold upon the banner of leadership, and places himself at the head of the once fiercely combatted armament. In that exhaustive thesis addressed to the Church of Corinth, it is as though he were marshalling his forces, phalanx on phalanx, evidence on evidence, deduction on deduction, till every inch of disputed ground is gained and held, and no coign of vantage left undefended.

Almost is it as though the eye of the soul can discern the spiritual battle waged; can follow the retreating hosts of doubt and denial vanquished, silenced before the ever advancing forces of conviction, till, with more than spirit ear is caught the ringing shout of triumph: "Thanks be to God, which giveth us the victory!"

L. L. R.

# Easter Flowers

By J. A. STEWART

"God shield ye, Easter daisies all,
Fair roses, buds and blossoms small;
* * * * *
I welcome ye once more!"

THESE lines voice the spontaneous greeting of thousands of hearts to the Easter flowers. Their welcome is universal. For flowers not only speak the language of the soul conveyed through the medium of vision but also they can be arranged into an eloquent mosaic of color that appeals to the higher intelligence and the deepest emotions.

The lily is foremost with its message of purity. Roses, types of love and innocence, were formerly symbolized, it will be recalled, in pictures of the Madonna, who was "the rose of Sharon." A wreath of roses crowns the brow of St. Cecilia. And roses and fruits are borne by St. Dorothea.

On the Sunday before Easter we decorate our churches with palms and bear away palms from the altar, knowing and appreciating the peculiar significance attached to them. For the palm was anciently the symbol of victory and triumph. And when Christ entered Jerusalem the ignorant multitudes, believing that He was about to inaugurate an earthly reign of great splendor, met Him with palm branches in their hands and strewed them in the way before Him.

It is recorded that many of the people carried palm leaves, "bound with myrtle on the right and citron on the left," which constituted the triple badge of the Jewish wanderings in the desert, and which were always carried at the Feast of Tabernacles, afterwards being carefully laid away at home.

The early catkins of the willows; branches of yew; or sprigs of box frequently take the place of the palm (which is somewhat scarce in northern localities) and are invested with its special significance of victory over the powers of sin and death.

It has been well said that it is worth our while to make the truths of religion and the services of the Church move in lines of beauty which appeal to even the poorest and most hopeless of humanity through the ear and the eye, singing to them a song of faith and hope and joy which shall lift them above the sordid cares of daily life. Even the green of the floral foliage is emblematic of hope, especially hope in immortality.

The flowers have an Easter carol of their own. It is a carol of new, unending life. There is no death any more.

To those who look upon them with eyes of intelligence and sympathy, flowers breathe a wonderful sermon. The life story of the plant is illustrative of the life story of man.

The seed, buried in the black earth, patiently waits the time of growth which brings it to the light and warmth of the upper world. The beauty of the blossom is sweetly symbolic of the beauty of the soul which has endured, overcome temptation and sin, and by God's grace, radiates its glory to all about.

As the floral messengers spring from earth, smile up in human faces, and shed their sweet fragrance and radiance, they seem to cry:

"Christ has arisen! New life has come! Rise, O men, from sin! Rise, O men, and live forever with the risen Lord!"

# THE ADVENTURERS.

"If I could only take a bath and not remove my clothes,"
Said little Peter Perigord to little Robert Rose,
"I'd bathe like our canary, and at least three times a day,
And maybe once or twice at night—I really could not say."

Then spake up little Robert Rose to Peter Perigord:
"If I had coined so large a thought, I just could not afford
To let a little thing like clothes upset so bright a vision!
Your only fault, dear Peter, lies in that you lack decision!"

So to the park with stalwart strides forthwith these two repaired,
Engrossed in complicated schemes too dire to be declared;
And soon within the waters of a placid little pond,
They ducked and splashed, and voiced their glee in exclamations fond.

Alas! upon that blissful scene two angry nurses loomed,
And nevermore was artless bathing in that pond resumed.
Fished out our heroes were, and hustled home 'mid jeer and jibe,
And promises of punishment too painful to describe.

ALICE B. NICHOLSON.

And now when they set out to walk, so freshly starched are they,
That but to elevate the eyes and pass the time of day,
Is reckoned to be fraught with quite sufficient risk by those
Who *know* small Peter Perigord and little Robert Rose!

LILLA B. N. WESTON.

### COMPENSATION

O Lord of this great Easter Day,
The end of all Thy weary way:
O Monarch, now enthroned in state,
Does all this triumph compensate?

By foes abhorred—by friends betrayed—
The heavy cross upon Thee laid:
O Lord, for all the scorn and hate
Do loud hosannas compensate?

Nailed to the cross—Thy hands all torn—
Upon Thy bleeding brow the thorn;
Thy fevered thirst, unquenched—so great—
Do living waters compensate?

The jeering crowd with bated breath
Awaits to mock the cry of death;
O Christ, condemned to such a fate,
Do palms of victory compensate?

When lies our way through dark despair,
When bowed beneath the cross we bear,
Great risen Lord, at Heaven's gate,
Does crown of glory compensate?

I heard a voice from Heaven say,
"God shall wipe all your tears away.
If earthly life ye consecrate
Eternal peace will compensate."

Marianna Hyde.

### EASTER

A vision came to me on Easter morn,
As, bending low before a snowy shrine,
I felt the radiant grace of tender Spring,
And listened to a harmony divine.

Far off, the low, sweet carol of a bird
Came floating on the balmy morning air,
And here within the Temple, cloistered, dim,
Soft voices rose and fell—their Easter prayer.

The vaulted roof had faded into space—
And, gazing up into the sky's bright blue,
I saw two Angel forms of wondrous grace.
Far up they soared and soon were lost to view.

It was a dream, perhaps; one Angel bore
A silver censer holding many a prayer,
And all the holy thoughts of Easter morn;
The other held a branch of lilies fair.

Ah! These are they, the best good gifts of love,
The kindly acts that help some fallen one;
To let us put our hearts into each gift,
For thus the grace of Eastertide is won.

Teach us, O Lord, to keep this Easter Day!
To sing with those in Heaven our Pascal Hymn!
Accept our Easter gifts, our Easter Prayer,
And let no tear this Heav'n-born gladness dim.

Marie E. Swift, in *Michigan Churchman.*

## A SPRING REVERIE

By Lois Corprew Newby

ALREADY we have sensed the approach of spring. The air is pervaded with expectancy, and, as we open our doors in the early morning, we are conscious of an exhilaration. We know that, for days to come, we are to witness a play of rare beauty, with scenery changed each morning, and with such quiet order we cannot realize the constant shifting of the scenes till we are overwhelmed by its infinite variety. Nature is the perfect stage-manager. There are so many thoughts that the coming of spring brings in its train, it seems as if our meagre minds could scarcely hold them all; they come so swiftly, crowding one another and begging for room.

Nature is an ardent teacher, and we, her children, are slow to grasp the underlying depths of the lessons she fairly thrusts in our faces. The steady—almost imperceptible—advance of spring bids us take heart, showing that every perfect result is gained by a net-work of tiny accomplishments, not one too trivial to be counted in the *grande finale.*

Shall we noisy, bustling people not learn something from the quietness of Nature's methods? Need we ever despair of the sere, the ugly, the seemingly hopeless places in our lives, when spring has shown us that, each day, little by little, the bare, hard spots can be made fresh and soft and beautiful? It is the "little by little" that staggers us. We are rendered powerless by our unbelief; and yet the accomplishment of Nature's miracle goes on unmindful of our lack of faith, forever trying to teach us the only road that leads to the beauty of holiness.

If our love for the beautiful, the high, the true, makes us more patient with the unlovely, the low, the false; if it makes us long with intensest yearning to cover the unlovely thing with a mantle of gentleness and to look deep down into the very heart of things where we know some latent beauty always lies; if it makes us willing to stoop down from our height of personal pride long enough to help raise up that which we know was not always low, then are we not to some extent illustrating Nature's truth? Even with the things that are false, can we not, little by little, give something real in place of the shams, remembering what Nature can bring forth out of the things that to us are seemingly dead? If our love for the beautiful is only a thing to keep for ourselves we are losing the gist of it all. There is nothing ours to keep, save the unspeakable joy of giving ourselves in service to others. It is Nature's supreme lesson.

Spring sings a three-fold song to us—a song of eternal hope, a song of infinite possibilities, a song of final triumph.

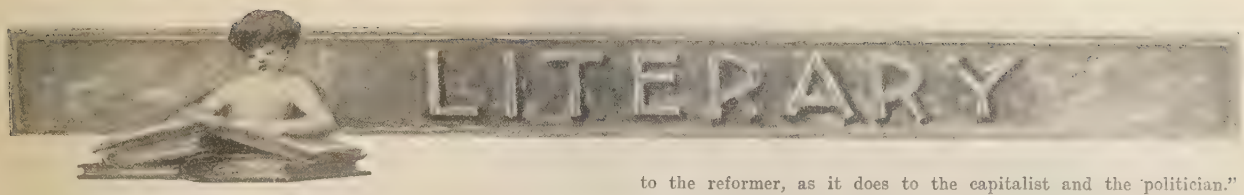
Let us rejoice anew in the coming of Easter; the season fits so perfectly the wonder of our Lord's Resurrection. Let our hearts sing songs of thankfulness and gladness unto Him who has made all things new, remembering our misdoings are nailed to His cross, our unworthiness covered by His wonderful sacrifice, our lives made rich and beautiful by the Eternal Spring of His Presence.

## IN JOSEPH'S GARDEN

NEVER before since the swords guarding the closed gates of Eden had flashed in its setting rays had the sun looked down upon a world blessed with greater reason for gladness than when the women who had come while it was yet dark to a deserted sepulchre saw by "the scarlet shafts of sunrise" that they had brought their spices for naught. Angels had been there before them, visiting the rich man's garden in the morning's coolness, and rolled away the stone from the entrance of a tomb that had never been the resting place of corruption.

The garden flowers then blooming around that sepulchre would live their brief life and then fall to earth, withered and faded; the singing birds would in a little longer time become voiceless in death; those who had come mourning to the tomb, and who were now filled with a fearful joy, would go to their own graves at their appointed time, there to sleep until the coming of the great awakening day, but Death, the conqueror of all men, had found its conqueror in an incarnate Christ.

The tomb, kept in readiness for the time when its owner should leave behind him his great earthly possessions, had waited, we know not how long, but we know that its place of waiting was one to lessen the terror with which man is apt to regard his last abiding place on earth. The flowery, sweet-scented thicket that half concealed it from the gaze of passersby, spoke in its mute way more hopefully of the future than do the Babylon willows that help to sadden the aspect of so many modern "cities of silence," and no doubt the garden's owner often retreated there in his hours of leisure, in the days when He who was afterwards crucified was a roving Preacher, scorned by the Pharisees, but heard gladly by the common people. Little then did Joseph of Arimathea realize that that garden was destined to be the scene of the greatest miracle ever to take place on earth; that there the son of Mary was so to manifest His Divinity that doubt must needs flee before such proof as darkness had done when the first glow of the first Easter sunrise lighted up the dead whiteness of an empty tomb. C. M.




### THE CATHOLICISM OF A PROTESTANT

*The Lord of All Good Life:* A Study of the Greatness of Jesus and the Weakness of His Church. By Donald Hankey, Sergeant, Rifle Brigade. Longmans, Green, & Co. 90 cents net.

This short treatise is quite out of the ordinary—a really remarkable book, if it was really written by an army sergeant. There are evidences, however, that the author is more of a theologian than he pretends to be. If he is a cleric writing anonymously he has succeeded in putting into very simple language for "the man in the street" the general results of the so-called liberal theology. However, whether the author be an army sergeant or a not altogether orthodox clergyman, the book is well worth reading—if read in the right spirit.

By that we mean that it must be read in sympathy with the author's real object in writing it. It is the record of one who has had his doubts and difficulties about the Christian religion, and the story of his effort to come to some sort of a clear and simple faith, even though he cannot go all the way with the Church in the expression of his belief.

The purpose of the book is twofold. In the first part an attempt is made to give a simple, unconventional interpretation of the life and teaching of our Lord. The miraculous element is quietly ignored. The author's position is that of an acceptance of the miracles of healing on modern psychotherapeutic ground, and if not a rejection of the other miracles at any rate a disposition to eliminate them. Yet there is no objection to the miraculous merely *as* miraculous. The two great miracles (the Birth and the Resurrection) are heartily accepted; the Resurrection, because "the man who has recognized the freedom of Jesus and has found freedom and power in trying to follow Him . . . will not easily doubt either that He was the Son of God or that He is alive; the man who has not experienced these things, nor recognized them in others, has not understood the foundation of Christianity." In the same way the Virgin Birth is accepted, apparently on the ground (though it is nowhere clearly stated), that if Christ is what experience has proved Him to be—the Divine Son of God—it is natural that this preëxisting Personality in coming into human nature could not enter it as new personalities take human life. "The story is not evidence of the divine Sonship of Jesus; but it may be regarded as implied by it"; "not that it will in itself make any difference whether we believe in it or not: if it is necessary it is necessary as safeguarding what goes before it in the creed."

Such quotations give some idea of the spirit of the book. One who reads the essay, therefore, should read it as the honest attempt of a man who has difficulties to show how—through the experience of the Christian life—he has moved toward Christian truth; it should be read with rejoicing that a plain man who has clearly faced facts and hates sham and will not say that he believes a bit more than he is positively sure of, can find so much to which he must unhesitatingly pin his faith. One who will read patiently in this sympathetic spirit cannot fail to understand a little better the mind of the honest lay doubter, and to gain some knowledge as to how to approach such men in any effort to lead them to faith. C. F.

### SOCIAL PROBLEMS

*American Labor Unions.* By Helen Marot. New York: Henry Holt & Co. $1.25.

Miss Helen Marot is a member of a labor union and from 1905 to 1913 was executive secretary of the Women's Trade Union League of New York. She brings to the consideration of her subject not only a considerable experience, but a very deep interest. Among the subjects she discusses are the union label, the boycott, the Industrial Workers of the World, sympathetic strike action, and labor in politics. In discussing the question of philanthropy and labor unions, she points out that it is the policy on the part of the most liberal of social reformers so far as possible to include labor unions in their many schemes for general social uplift. While this view may have the support of some of the leaders of trades unions, the rank and file are, in her judgment, "either instinctively or consciously opposed to the theory. Boldly stated, the position of the labor unionist is less work and more pay. Whether labor does or does not make an equivalent return for what capital concedes in wages; whether it pays or does not pay disastrous prices for the gains it calls its own, are questions of first importance, but they have nothing to do with the attitude between the labor unions and the reformer. This difference in attitude is the first point of estrangement between them. The unionist knows that less work and more pay sounds like robbery to the reformer, as it does to the capitalist and the politician."

Sympathetic, straightforward, comprehensive, Miss Marot has made a most interesting and effective contribution to the consideration of the much discussed question of labor organization. As her publishers announce, "she understands the psychology of wage earners and is so enthusiastic that she can't be dry, and yet so fair that she writes without bitterness of the troubles in Colorado."

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Sixty problems of community life have been taken up by Seba Eldridge in his *Problems of Community Life, carefully studied, distinguished, and analyzed.* The main discussions of the book are: Labor conditions, the housing situation, a health programme, social aspects of public and private education, leisure time, expenditure, community planning, crime and punishment, philanthropy and social problems, social forces, and politics and government. The study of these rightly called big community problems is critical and descriptive, and some underlying theory is offered, but not much, as Mr. Eldridge is more interested in outlining the problem and stimulating interest than in distinctly propaganda work. Reforms, however, are recommended when demanded by the logic of the situations under analysis. "Humaneness rather than justice in social relationships" is the ideal urged by the author. Although the work has special reference to New York, it can be applied to other industrial communities as effectively. Designed at a text book for colleges and universities and as a guide and reference book for critical students, it has potential values for social workers as well, because it furnishes criteria by which to appraise community life and offers a programme of reform. (New York: Thomas Y. Crowell & Co., 60 cents.)

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The Russell Sage Foundation has published through the Survey Associates a volume on *The Care and Education of Crippled Children in the United States.* Edith Reeves, the author, who has been a special investigator of the Foundation, brings out in sharp relief the cheer, the hopefulness, and the surprising accomplishments of these brave little folk, as well as the patience and devotion of the surgeons, nurses, and teachers who minister to them. The book is a detailed study of the work done by thirty-seven hospitals, convalescent homes, and asylums for the cure, care, and training of these children, and the work of twenty-seven other institutions which do a combined work for crippled children and others. The study, made under the direction of Dr. Hastings H. Hart, the head of the Sage Foundation's Department of Child-Helping, constitutes a practical volume in the field of charitable work, and is a convincing argument in behalf of the contention that the world is not all sordid, not all depressed, despite serious cares and drawbacks. Price postpaid $2.00.

### MISCELLANEOUS

An attractive booklet is *The New Laity and the Old Standards: Hints and Suggestions for those who would be Doers of the Word.* Written by a Roman Catholic layman, Humphrey J. Desmond, it is intended primarily for his brothers in that communion, but yet it is full of thoughts that all of us need, and he would be very small minded indeed who could not adjust himself to the few passages that concern the members of one communion alone. We venture to cite a few choice gems—and there are many more as good:

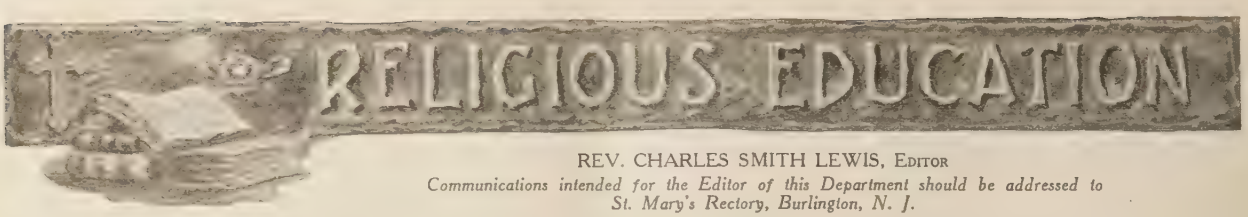
"When you hear a Catholic allege that 'all his social friends are Protestants,' or that 'there are no nice Catholic young men whom one cares to know,' or *vice versa,* your instinct warns you that you are close to the atmosphere of snobbery. It is the same pushing, vulgar temperament that is born and bred among all creeds in every nation, in every age."

"Wise leadership studies the policy of toleration in non-essentials. We are not all of one way of thinking. But that is no reason why we may not all be good Catholics. A leadership which acts on the contrary idea cannot command full confidence nor earnest support. Partisan contentions in Church matters are for to-day. The larger and more effective purposes of Catholicity are for all time."

"Whatever remaining tendency there is among Protestants to regard Catholics as a class apart and not entitled to the full heritage of American citizenship should be met and overcome by a more than average disposition on the part of Catholics to participate in civil affairs; and always on the right side of all moral questions involved."

"If the churches represent nothing but sectarian antipathies it is just as well that they stay out of politics and give the field over to saner elements. But if the churches could appear in politics as a united influence for gentle and tolerant Christian morality, for official honesty, honor, and integrity, it would be well and beneficial."

That kind of teaching will appeal to very many. [John Jos. McVey, Philadelphia, 50 cents net.]




REV. CHARLES SMITH LEWIS, EDITOR
*Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.*

JEWS and Romanists working together against the use of the Bible and the recitation of the Lord's Prayer in opening exercises of the public schools make a strange combination. In truth religious prejudice makes strange bedfellows, and always has. It is as it was in the days of our Lord when the Pharisees and Herodians took counsel together. The combination is reported in the secular press as having been successful in Louisiana before the Supreme Court of the state, so that the decision has been rendered that it is not lawful to read the Bible nor to say the Lord's Prayer on such occasions.

Once more we have the evidence that this is not a Christian country. Again we are forced to recognize the necessity of meeting the inroads of Judaism and atheism—and Roman antagonism working together with these anti-Christian forces. We cannot do so by utilizing the schools. The states that still permit the use of the Bible and the Lord's Prayer will no doubt be forced in time to come under this same rule. Even that colorless and nondescript form of religion that might be called Pan-Protestantism is to be ruled out of the schools.

It is not an unmixed injury. The mere knowledge of Biblical stories, the mere familiarity with the words of the Master's teaching, the mere saying of the Lord's Prayer at the opening of school, are of no real religious value, unless there is with it, or has gone before it, some definite, religious, Christian teaching. We Churchmen must admit that from our standpoint a great deal more is needed than can possibly be given in the secular schools, even under the most liberal permission, for religious instruction.

But the situation requires a concerted effort on the part of the Church to meet it. Broadly speaking, we have three periods in the life of our young people. The first is in the years before they enter the high school, when they are still at home and under the home influences, readily amenable to the Church's influence and, generally speaking, ready to come to Sunday school. This is the Church's halcyon time with them. Then they are plastic and their religious habits are being formed and their religious concepts are coming into existence. It is at this time that we must put forth our greatest endeavor not only to bring them under the influence of the Church but to win them to a real love for our Lord. This is the ideal of the Sunday school. And it is for this reason that we ought not to be content with that view of the Sunday school that sees in it merely or chiefly a teaching place for religion. It must be a training place for children in which they learn to love and desire to serve Jesus Christ.

**Educational Periods**

The second period of children's life corresponds to the high school years. It is a mistake to imagine that the majority of our children of those years are in high schools. Quite the reverse is true, and in factory towns the proportion is no doubt smaller than in other places. The necessity for the additional wage that the children can bring, or the necessity for keeping the older girls home so that the mother can work, practically stops the school life of many children. But the high school period covers the years between fourteen and eighteen, the years of crisis, the time of storm and stress, the period when, according to various authorities, young people are most responsive to the claims of religion. Something more is wanted here than merely Sunday school. Guidance and help, such as come from fellowship with men and women of devotion, are the first prerequisites. Active work that will appeal to the enthusiasm of the young people is equally needed. Some organization is needed that will enlist them and hold them to Church life and lead them on in those days when they are forming habits of religious life. Confirmation and Communions, regularity in prayers and in attendance at the public services, are wanted just as or even more truly for the young people out of the high school as for those within it. But there is a slight difference in the character of the need. Surely these young people should be taught—without their being conscious of it possibly but none the less truly—how to think and find the bases for really intelligent grasp of the problems of life.

It is a question that might well be asked: How much effort is devoted to the young people of this age?

Third is the college group, and its companion group at work. Here we are at once in two different situations. The young people at work are generally living at home or under the direct influence of the life of the community, and the Church can more readily reach them and influence and help them. As a matter of fact, we fear that it is only in exceptional places that this is done. The ordinary parish life does not grip the problem of the young people between eighteen and twenty-five. No concerted effort is made to reach them and help them to an intelligent and active part in the Church's life and in their own personal religion. We open up a large vista of what could be accomplished. Two things stand out. Whatever is undertaken must be worth while. Young people will not meekly yield to influence unless it is brought to bear on them in a way that seems worth while. And it must enlist the best talent of the parish. This is so not only because no other can possibly appeal to such young people, but because in no other way can men and women help the cause of Christ to greater advantage.

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BUT IT IS TO the college problem and its demand upon the Church that we want to call especial attention. To an extent that is not dreamed of in the East, the state university of the middle and farther West offers an opportunity for Church work. In not a few towns or cities beyond the Alleghanies we find from one to many thousand young men and young women gathered for their collegiate life. The religious situation is such that whatever religious impulse comes to the student must come from without the college or university. State institutions they are and must be strictly non-sectarian, non-religious in their definite influences. As a matter of fact they are in many cases distinctly religious, and, through the effort of president or professor to help, they are often decidedly under impetus toward some form or another of divided Christendom.

**The Problem of the College**

The student bodies are fairly representative of the religious divisions of the community. The members of one or another of the various bodies correspond approximately in number to the average of the states that supply the students. In every such university there is a considerable body of men who belong nowhere religiously; some of them by accident, some of them because they have never been approached on the subject, many of them because they do not know anything about the claims of religion. Some of the students are in a state of reaction against a too severe regimen at home. Into these communities the Church ought to bear her message. Too often the parish or mission in the town is so small, its members so poor, its building so unattractive, that it is not to be wondered at if the "boys" or "girls" do not go there unless they have been pretty strictly trained in their Church duties. But the Church has a mission to them. How shall it be met? The only way that seems practical is either by the student pastor, if the diocese has vision and means enough for such a man, or by the Church house in connection with the local church. This has been attempted in several universities and has proved a practical and efficient agent. But it involves a large expenditure both of capital and of working expense, including the salary of a first-rate man as priest in charge.

Such arrangements have been inaugurated, among other places, at the Universities of Michigan, Minnesota, Illinois, and Ohio. Though the plan adopted is not the same in all, the purpose is the same, which is to bring the Church's influence to bear directly upon the student life and to offer either a house where they can find Church interest or a dormitory where they can be under the regulation of Church life. The success of the arrangements at the University of Indiana, where the Rev. Mr. Burrows is doing a noteworthy work among the students, both

men and women, and where St. Margaret's Hall offers a dormitory for girl students, is an example of what could be accomplished in other places. Similar things are being wrought at the neighboring University of Illinois, where the Rev. John M. Page and Osborn Hall are bringing the Church to bear on the students.

As to the possibilities for such work in the University of Missouri, to which we referred in the last issue, in a letter which we quote, not simply as interesting news but as exemplifying what can be done, the Rev. Frederick Bate says:

"From a study of the work so far, I believe that two vital principles must be recognized before we can do in any way adequate work. These are: (1) That the Church in the state of Missouri must join hands and say, 'It is our work, as the university is state-wide. . . .' (2) That a carefully thought out plan of work must be adopted and presented to the Church in the whole state to be gradually worked out.

"My programme of work . . . is as follows:

"(*a*) Put into the reading places of the university, such as the university library, the Y. M. C. A., the Y. W. C. A., the university dormitory reading rooms, the halls, etc., copies of the representative Church papers, and keep them there by regular subscriptions. Some of this is being done.

"(*b*) Establish a select library of books on the best thought relating to Church and religious topics, so as to help our students in the readjustment of religious views in this transitional time of their mental life. Some of this is being done.

"(*c*) Establish (by foundation if possible) a lectureship, so that annually a series of lectures shall be given under Church auspices on some subjects related to religion and modern thought and life, like the W. Belden Noble lectureship at Harvard.

"(*d*) Each year secure a series of the best visiting preachers that are to be had, so that the Church may be interpreted in terms of her strong men.

"(*e*) Provide as soon as possible for the erection and maintenance of a Church House—like Osborn Hall at Champaign—for our women who come here. It will do a great deal of good.

"(*f*) The same for men, necessarily on a larger scale. We could rent rooms for forty men any time we had such a building paid for. It, with the women's building, would be self-supporting and indeed yield a source of income for aggressive work.

"(*g*) Establish a parish hall for centralizing our work and securing a general place of gathering.

"(*h*) Publish a monthly paper carefully written with good articles on Church and general topics alive with the programme of the Church. A copy would be mailed to all people in the parish and to every Church student here, and to four hundred who have no religious preference. This would be a fine bit of literary missionary work and would establish a fine point of contact."

Mr. Bate has a large vision, and has set out here a programme that is adequate not only for the University of Missouri at Columbia, but for the Church in any college town. In addition he is now carrying on a students' Sunday Club which meets at the rectory. Papers are read, then an open discussion follows. "Once a month the entertainment committee serve a simple 'lap supper.' We have from twenty to forty-five out. It seems to fill a real need."

## EASTER

O may I die to sin to-day,
Arise to righteous living,
And praise Thee for the blessèd hope
The Eastertide is giving—
No longer held by doubt, despair,
By faith in sin forgiven,
E'en now, may I foretaste the joy
Awaiting me in heaven.

Helen Elizabeth Coolidge.

## THE SOUL OF A SERVICE

And is there not in these days of seeking to make our service attractive great reason to consider why it was in the old days we never missed these things? Used as I have been for many years to considerable elaborate ceremonial here and there, I can take great pleasure in the plainest conditions. We never miss flowers, lights, colors, and the like if the service is so rendered as to bring its proper uplift. I know that our old rector had no special gift that would make him intelligible to children, but his reading of the Prophet Isaiah riveted my attention when I was a very young child. It is perfect nonsense to suppose that a young person can get nothing out of the Old Testament, if the reader is really able to read and give the sense. The men of the old, plain school could do this. We ought not to think ourselves better if we can do less.—*Bishop G. Mott Williams.*

## THE CHOIR BOY AS A CHURCHMAN

By John G. Baylis.

*Choirmaster of the Church of the Holy Comforter, Kenilworth, Illinois*

In the preceding articles of this series, we have dealt with the relationship of the choir boy to the Church. In this final paper, we desire to deal more particularly with the relation of the Church to the choir boy.

What does the Church offer the choir boy? Does she regard him merely as a singer occupying his place in the chancel Sunday after Sunday until his usefulness is impaired and his place taken by another, or does she recognize him as an integral part of Christ's flock? Personal interest in the welfare and useful development of boys, what they are and what they may become, never fades from the vision of the man with the passion for true brotherhood. If we can read the writing on the wall correctly, there seem to be appearing on the horizon of our times great social problems which the boy of to-day will be called upon to adjust in his manhood of to-morrow. Truth and justice must necessarily be the effective qualities in the solution of these great and momentous questions.

The proper training and preparing of the boy, therefore, means much more than appears on the surface. He will have to face responsibilities which cannot by any possibility be evaded. Learning, scholarship, position are helpful for equipment, but the world is crying out as from a wilderness for a better and deeper understanding of social conditions. The cry of the Communist of a century ago for *liberte,* brotherhood and fair play comes before us to-day in another form. We are gradually acquiring a keener intuition of the rights of our fellow-beings. There is an ever increasing demand for good and just men, and the Church must do a great and significant part in their preparation.

The boy enters the choir at an age when his mind is elastic and very susceptible to example. Who can estimate the value of the prayers taught to him in his childhood at his mother's knee? They are indelible. Just so, will the impressions he receives as a chorister rarely ever leave him. Thus splendid opportunities are presented to both priest and choirmaster to sow seed that will yield later on a very rich harvest. The seed, however, must not only be planted. It must be nourished, and this phase of work in our own Church is of extreme importance. The splendid benefits of the choir association aided by the Book of Common Prayer are influences toward truth, which give to our Church great advantages in the cultivation of the minds of the young.

A choir boy's development should be gradual, sincere, and ever upward. To be progressive he must be kept diligent. Sunday after Sunday he repeats the Lord's Prayer, the Creed, and the General Thanksgiving until each become a "fixture." In singing the canticles and hymns, the correlations of words and music appeal to him and are echoed again and again in his mind. Some passages impress him more than others, especially when they are accompanied with musical melodies which are especially pleasing to him. A channel is opened in this way for rich impressions to find a permanent resting place, bringing him help and guidance and having great bearing on his future living. As his familiarity with the liturgy increases, its beauty gradually unfolds before him and each impression adds its contribution to his development.

There is, however, something more than the mere reciting and singing necessary, and this is the Church's spiritual life and discipline. He must come into this life. The seriousness of the work must be made to appeal to him. He should be provided with a Prayer Book, instructed to follow the order of service correctly and to respond audibly and reverently. At this stage the boy is learning better than he knows. He loves to increase his force and learns he can accomplish this by the exercise of hearty response to the service. Besides, a bright, wide awake choir encourages the congregation as well as the boy and greatly supports the priest. Hearty responses in the chancel "warm up" the nave and prepare a harbor in the hearts of the congregation for the message from the pulpit.

Again, in his spiritual development, the boy gains impressions from the deportment of the priest that are never forgotten. The offices in which the priest officiates, the sermon, prayers, reading of the lessons, etc., are very serious features to him, for he keenly observes all that is going on. The Communion service especially appeals to him. Those who have had the privilege of studying the boy and his surroundings at this particular time have been richly rewarded. The boy is watching the sacred

functions of the priest at the altar. Through the window above, the religious subjects traced in the stained glass are brilliantly illumined by the sun and seem to speak a benediction. The white robed choir in the chancel, reverent and attentive, adds to the solemnity. The organ with a soft mellow cadence accompanies the voice of the celebrant, concentrating the general attention and sustaining the sanctity of the great office. The thrice "Holy" of the Sanctus intensifies the profound rite and keens the inquisitive mind. To the boy, the picture is vivid and beautifully presented for his young and impressionable mind to receive a life long remembrance. For the first time he is watching the celebration of the Eucharist. He is filled with wonderment and is asking himself the question, "What does it all mean?"

The influences and power of the liturgy on the boy at this particular moment suggest a parallel in Wagner's great opera "Parsifal." Those who have had the pleasure of seeing this work will remember in the first act the figure of the unenlightened shepherd. Motionless and unobserved he stands watching the knights as they enter the cave two by two in solemn procession to perform the sacred trust. The Gregorian chanting of the men's voices is the only sound apparent. But from within the heart of the bewildered anxious Parsifal, as he stands at the edge of the cave intensely interested in the extraordinary proceedings, comes the cry, "What does it all mean?" "What does it all mean?" Inaudible as this cry is to the human ear, it nevertheless speaks with great force: it is the awakening.

Again, the earnestness of the prayer, the stately diction of the clergy, all impress the boy and make him feel that he is really on holy ground. The sermon is usually above his plane of reasoning, but he does not miss the vivid illustrations, or bits of interesting history. There is not much that escapes his eye or ear. The good things are all stored for future use and will have an immense influence at some time later on.

The Church should lay the greatest emphasis on the sincerity with which the boy does his work. The reading of the psalms and prayers should mean more than the jumbling together of so many words. The comma and period mean something and must be recognized and accentuated to carry effect. Good phrasing in the chancel is seven-tenths of the making of an efficient choir. It is nearly the sum total of the making of the boy Churchman. He must be taught to think of what he is doing or trying to do. It must not be true of him:

> "I often say my prayers
> But do I ever pray?"

The impressive way in which he is taught to sing each Sunday "We praise Thee, O God," makes it easier for him later on with earnest realization to say, "O Lord, in Thee have I trusted." The boy who is sincere in the chancel will invariably express his sincerity outside. He learns to carry it with him. For instance, a boy recently remarked that every Sunday morning at the singing of the Venite, "O come let us sing," etc., the thought of gratitude entered his mind. The impression was prompted by observing the habit of a bird, which, after drinking, always lifted its head as though to offer thanks. The thought was made very real to him by his Church training.

Boys' voices usually undergo a change between the ages of twelve and fifteen. At this time he feels his usefulness is past and he must make way for his successor. This is the time above all other when the Church should securely hold his attention and interest. There is little evidence to prove the necessity for a boy to absolutely discontinue singing when his voice shows signs of changing. If he is careful not to force or strain it, he can safely follow his tones down until the settled register is reached. During this period he should, if possible, be kept in the choir or associate guilds. There are always positions such as crucifer, librarian, or duties at the altar that can be assigned to him. The object is to keep him in touch with the Church. He has lost his childhood and not reached his manhood. If ever he needed spiritual advice and direction, it is at this time. Especially does he need guidance by mature minds which enjoy his confidence. The Church should keep a secure hold on him at this stage.

One noticeable feature in his temperament at this time is an over-susceptibility to slights and unkind criticisms. Members of my own choir were once taunted by school-mates for their Church affiliations. Some of their criticisms were in terms of severe ridicule and were felt very keenly. An opportunity to counteract the injury came one evening during rehearsal. We contended that choir work had a far nobler and higher purpose in life than boys on the outside could realize. Great composers of Church music, such as Stainer, Barnby, Gaul, and Sullivan, whose compositions we frequently performed, were products of the church choir. Great singers, such as Edward Lloyd, Santley, and Evans, were once choir boys. Would we hold such men up to disrespect and ridicule? Again, the former Lord Chief Justice of England, Lord Alverstone, has been a member of St. Mary Abbott's choir, South Kensington, London, for more than forty years. The verger at this church recently told the writer that the Lord Chief Justice, when in town, was regularly present at every Friday evening rehearsal and Sunday morning service. His Churchmanship was a conscientious religious duty. Could any boy with common sense ridicule the Lord Chief Justice of England for his earnest devotion to church and choir? In this connection I should like to say that men have little idea of the beneficent influence their presence in the choir has upon little boys and young men. If they did, I am sure we would have more volunteers from the pews. Would that more men in our own Church on this side of the water followed the example of the Chief Justice of England!

The Church is ever hospitable, and, thank God, her portals are wide enough to admit whosoever will come. She offers to the little boy a place where he can enter and give, as well as accept. When subjected to close observation, every boy is a gem in the rough, and what greater work can the Church do than to bring the brilliancy to the surface? His musical education is but a step onward. His spiritual training is the great consideration, for through this he learns that "as a man thinketh in his heart, he wills himself to be." As the study of the boy increases, the real life unfolds and proves that it is lived from within outward. He is kept ever mindful of the Source from whence cometh all help and wisdom, and he grows stronger in confidence in the divine each day, because of the worthy recollections of his early choir work. If his faith be solid and firm, he will never lose the value of the last verse in the great Te Deum:

> "O Lord in Thee have I trusted:
> Let me never be confounded."

The boy of to-day, whose faith is built upon this rock, will be the only man of to-morrow thoroughly equipped to meet the contingencies which come to every life making its way through the world.

## A PRAYER

Ancient of Days, beneath whose brooding eye
The pageant of eternity unfolds,
Who, in Thy timeless immortality
Changeless, the changing course of time beholds;
The night and shadow close around us; Lord,
Forsake us not; still lend Thy guiding light
Lest we forever tread the waste abhorred,
Lost in the darkness of eternal night.
If in vain dream of place and pow'r we seize
The proffered cup of pride and, drinking deep,
Empty the poisoned chalice to the lees,
So that the sickened soul is lulled to sleep,
In mercy let Thy red right hand be stayed,
Nor veil Thy face forever from our sight
Who, by a moment's phantom pomp betrayed,
Blindly mistake our weakness for Thy might,
And should Ambition bait her ancient snare
With dream of empire, show the dazzled soul
Over what bones of empire, bleached and bare,
Oblivion and the dust of ages roll.
O, let Thy spirit, moving through the deep,
Grave on our hearts that lesson which of old
Thundered from darkened Sinai's rivened steep,
So that Thy will we work, Thy law uphold,
And when at last Thy angel brings release,
When lust of life and rage of battle cease;
Grant us Thy peace.

D. B. VAN BUREN.

YOUR AFFLICTIONS are not eternal, time will end them, and so shall ye at length see the Lord's salvation; His love sleepeth not, is still in working for you; His salvation will not tarry nor linger; and suffering for Him is the noblest cross out of heaven. Your Lord hath the choice of ten thousand other crosses, beside this, to exercise you withal; but His wisdom and His love choosed out this for you, beside them all; and take it as a choice one, and make use of it. Let the Lord absolutely have the ordering of your evils and troubles, and put them off you, by recommending your cross and your furnace to Him, who hath skill to melt His own metal, and knoweth well what to do with His furnace.—*Samuel Rutherford.*

# Church Kalendar

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Apr. 1—Maundy Thursday.
" 2—Good Friday.
" 4—Easter Day.
" 11—First Sunday after Easter.
" 18—Second Sunday after Easter.
" 25—Third Sunday after Easter. St. Mark.
" 30—Friday.

## KALENDAR OF COMING EVENTS

Apr. 20—Arizona District Convention, Bisbee.
" 21—Louisiana Diocesan Convention, New Orleans.
Massachusetts Diocesan Convention, Boston.
" 28—Western Massachusetts Diocesan Convention, Amherst.

## MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York, unless otherwise indicated below; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Rev. J. W. Chapman.
Miss O. D. Clark.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. N. Higgins.
Deaconess E. L. Ridgely.

SHANGHAI

Dr. W. H. Jefferys.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. C. Conway.

MONTANA

Rt. Rev. L. R. Brewer, D.D.

SPOKANE

Rt. Rev. L. H. Wells, D.D.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

# Personal Mention

The Rev. John H. Dickinson has recently taken charge of St. Andrew's Church, Clifton Forge, Va., and Emmanuel Church, Eagle Rock.

The Rev. J. F. Hamaker has resigned St. Paul's Church, Visalia, Calif., and has accepted a call to Greensburg, Ala.

The Rev. Walter G. Harter should be addressed, after April 5th, at St. Luke's Church, Huntington and B streets, Philadelphia, Pa.

The Rev. Amison Jonnard has accepted the rectorate of St. John's Church, Johnson City, Tenn. He is now on duty.

The Ven. Floyd Keeler is now to be addressed at 706 Sherman, East, Hutchinson, Kan.

The address of the Rev. Edw. R. Rich, D.D., is now 751 West North avenue, Baltimore, Md.

The Rev. Harry E. Robbins should for the present be addressed at Canaseraga, N. Y.

The Rev. George F. Rosenmueller should hereafter be addressed care of Mr. Berthold Wuth, Lake Shore Apartments, Oakland, Calif.

## ADMISSION OF PRIEST

Minnesota.—On Wednesday, March 24th, at Gethsemane Church, Minneapolis, the Rev. Louis Thomas Gwynn, formerly a Roman Catholic priest, was formally admitted and received into the Anglican priesthood by the Rt. Rev. Samuel Cook Edsall, Bishop of Minnesota. The candidate was presented by the Rev. Gilbert M. Foxwell, under whom he has been working and prosecuting his studies for several months. The consents of the Standing Committee and of the two presbyters as required by Canon 19 were read by the Rev. Jay Scott Budlong. The application and declaration of the candidate as required by our constitution and canons having been made, and vows having been taken as in our Ordinal, the Bishop laid his hands upon the head of the candidate and said, "Take thou authority to execute the office of a priest in this branch of Christ's Holy Catholic Church, now committed to thee by the imposition of our hands, and be thou a faithful dispenser of the Word of God, and of his holy sacraments; in the Name of the Father, the Son, and the Holy Ghost. Amen." The Rev. Mr. Gwynn will continue to assist the rector of Gethsemane for the present.

## ORDINATIONS

PRIESTS

Bethlehem.—On the Feast of the Annunciation, Thursday, March 25, 1915, at Trinity Church, Pottsville (Rev. Howard W. Diller, rector), the Rev. Joseph S. Hinks of Shenandoah and the Rev. Le Roy Eltringham of Ashland were advanced to the priesthood by the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem. The Bishop of Bethlehem preached the sermon, the Rev. Stewart U. Mitman, Ph.D., field secretary of the Board of Religious Education in the Province of Washington, sang the Litany, the Rev. Howard W. Diller read the Epistle, and the Rev. Robert R. Morgan, rector of St. Stephen's Church, Mount Carmel, read the Gospel. The Rev. Mr. Hinks, who is in charge of Christ Church, Susquehanna, was presented by the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah. The Rev. Mr. Eltringham, who is curate at Trinity Church, Pottsville, was presented by the Rev. Howard W. Diller, rector. Several visiting priests joined in the laying on of hands.

## DIED

Bigelow.—At Corey Hill Hospital, Brookline, Mass., March 19, 1915, Adeline A. Bigelow, aged 72. She was of a family identified with the Church of the Advent, Boston, since its foundation.

"In the Communion of the Catholic Church."

Butler.—Entered into rest, March 19th, at the home of her son-in-law and daughter, Mr. and Mrs. George W. Moore, near Charles Town, W. Va., Matilda Wickham Berry Butler, widow of Captain Vincent Moore Butler, M.D. Funeral services at Trinity Church, and interment in family lot at Shepherdstown, W. Va., March 21st. Officiating clergymen, the Rev. J. W. Ware, rector of the parish; the Rev. John S. Alfriend, rector of Zion Church, Charles Town, and Archdeacon Abbott, Cleveland, Ohio.

Gilbert.—Mrs. Colgate Gilbert of Glencoe, Md., on March 20, 1915, at the home of her daughter, Mrs. Lewis Stockton of Buffalo, N. Y. Burial at Greenwood, N. Y.

Hemenway.—Suddenly, at her home in Boston, March 19, 1915, Mary Austin Hemenway, aged 47, a devout communicant of the Church of the Advent.

"Peace, perfect peace."

Nichols.—Mary O., wife of the late George H. Nichols and mother of the Rev. C. E. O. Nichols, fell asleep at her home in Haverhill, Mass., on March 22nd.

Neill.—At her home, 2118 De Lancey Place, Philadelphia, early Sunday morning, March 21st, Patty D., daughter of the late Dr. John and Anna M. Wharton Hollingsworth Neill. Funeral services at St. Clement's Church on Wednesday, March 24th, at half past ten o'clock.

Lord, all-pitying Jesu blest,
Grant her Thine eternal rest.

## MEMORIALS

### SARAH JENNIE HODSON

Miss Sarah Jennie Hodson, associate C.S.M., died at the Hodgson-Emerald Hospital, Sewance, Tenn., early in the morning of Passion Sunday, March 21, 1915, having just entered upon the forty-seventh year of her age. She was a graduate of Kemper Hall, Kenosha, and began her graduate life as a teacher in her alma mater. Her desire to enter the Community of St. Mary as a sister being impossible of realization, she nevertheless devoted her life to the service of the Church, and was for a time engaged in work in the mountains of North Carolina. Five years ago she came to Tennessee and took up work in the mission at Battle Creek (Dove P. O.), under the supervision of the clergy of the Order of the Holy Cross. In May, 1914, she entered upon a course of training at the Hodgson-Emerald Hospital in order to increase her efficiency in this work among the mountain people and was actively engaged in the performance of the various duties assigned to her until within a week of her death. Her consecrated life and her bright and cheerful disposition made a deep and lasting impression upon all for whom she worked and upon all who were privileged to work with her. The burial office was said in St. Andrew's chapel, on Tuesday, the 23rd, and the burial was in the little God's Acre on the grounds of the Order of the Holy Cross, Sewanee.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

POSITIONS OFFERED—CLERICAL

NEW YORK CITY CHURCH seeks an assistant minister—one experienced in general parochial work—who has achieved success in dealing with men and boys. Residence and home supplied on church premises. Opportunity offered for Post Graduate study at Columbia University and General Theological Seminary. Address A. B. C., care Living Church, Milwaukee, Wis.

ROOMS, board, and an outside chaplaincy with small income will be offered September 1st to an unmarried priest who desires to pursue theological studies, and who is competent to instruct classes either in rhetoric, Sunday school work, elementary Hebrew or Greek. Address "Seminary," care Living Church, Milwaukee,

POSITIONS WANTED—CLERICAL

CLERGYMAN, young, unmarried, Catholic, chaplain large institution New York, desiring change, would correspond with church needing rector or curate. Has fourteen years' experience and very good references. Is good extempore preacher, University, Seminary graduate, musical, successful worker with boys. Address M 44, care Living Church, Milwaukee, Wis.

CLERGYMAN, conservative Churchman, regarded as good preacher, persistent visitor, splendid reader, seminary alumnus, strong, healthy, full of missionary zeal, desires parish. Address "Clericus," care Living Church, Milwaukee.

CHARGE of either a girls' boarding school or military school for boys, sought by priest of the Church who has had experience in both. Recommended by two Bishops. Address School, care Living Church, Milwaukee, Wis.

CURATE, large, fashionable city parish, desires charge country, or suburban church; energetic, refined, with excellent testimonials. Curate, care E. S. Gorham, 11 W. Forty-fifth street, New York.

PRIEST in English Orders seven years desires work for summer months or one year in New England States, preferably near Boston. Address S2, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

TO CLERGY AND MUSIC COMMITTEES—Organist and Choirmaster, first class man of exceptional ability and experience, desires position. Fine accompanist and recitalist. Expert trainer and director. Churchman. Recommended by Bishops, clergy and eminent musicians. Address "Graduate," care Living Church, Milwaukee.

TUTOR.—Young woman desires position in Church family as tutor to children ten or under. July and August. References exchanged. New York or vicinity preferred. Address K. M. R., care Living Church, Milwaukee, Wis.

POSITION as Companion Housekeeper by Churchwoman of education and refinement, capable of doing stenography and typewriting. References given. Address A. Z., care Living Church, Milwaukee, Wis.

CHURCHMAN desires position as superintendent or assistant in boys' home or school, with opportunity to study for orders. Good disciplinarian. Earnest worker. Address E. L., care Living Church, Milwaukee, Wis.

CLERGYMAN'S DAUGHTER desires position as governess or companion during summer. College education, experience in teaching. References exchanged. Address Leonora Bohn, Marshall, Mo.

POSITION as housekeeper or mother's helper by widow of clergyman. Middle aged and in good health. References exchanged. Address C 21, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, excellent references, desires change. Communicant, English trained. Address A8, LIVING CHURCH, Milwaukee.

YOUNG MAN, student, wishes position as lay reader, or other Church work. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

AUSTIN ORGANS.—The Pan-American organ is now opened for recitals. It will stay in San Francisco permanently. St. Clement's, Philadelphia, recently opened. Large three manual for St. John's, Jersey City, now building—a notable instrument. St. Stephen's, Sewickley, Pa., recently completed. A notable list of organs in Episcopal churches and Cathedrals. Information promptly furnished by writing the factory. Two manual organs for service work a large feature of business. AUSTIN ORGAN CO., Hartford, Conn.

FOR SUNDAY SCHOOL.—Eighty-three Hymns with music from the Church Hymnal, approved by the Synod of the Mid-West. Ten cents a copy, $1 a dozen, postpaid. $5 a hundred, express not paid. THE PARISH PRESS, Fort Wayne, Ind.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

POST CARDS of Cathedrals, Churches, Abbeys, and Missions in the United States and foreign countries. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

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Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

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## APPEAL

### GENERAL CLERGY RELIEF FUND

While we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to $120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parishes or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

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## INFORMATION AND PURCHASING BUREAU

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

## POETRY

The publication of a small volume of hitherto unpublished verse, under the title *Unlucky Numbers*, is contemplated by the author, Miss Isabelle E. Craney, formerly of West Point, N. Y., now of Easton, Md., if the amount necessary to cover the cost of publication of an edition of one hundred copies shall be guaranteed by subscriptions. The price of each volume will be one dollar. The work of publication will be undertaken by the press of the *Star-Democrat* of Easton, Md.

All communications in regard to subscriptions may be addressed directly to the author, I. E. Craney, Box 224, Easton, Md.

## FOR CONFIRMATION GIFTS

The following books are very desirable for gifts to the newly confirmed.

*God's Board.* A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A., *Oxon.*; the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., illustrated, containing "Helps for Self-Examination." Cloth, .20; by mail .22. Bound in leather, .75; by mail .78.

*Manual for the Holy Eucharist.* Compiled by the Rector of Howe School. Contains Questions for Self-Examination; devotions before and after Holy Communion; private devotions, etc. Cloth, .25; by mail .27. Bound in leather, .75; by mail .78.

*Devotions for Holy Communion.* By the Rev. Arthur Ritchie, D.D. Preparation for, Devotions at the time of, and Thanksgiving after, the Holy Eucharist. Cloth, .40; by mail .43.

*Prayers for Daily Use and for the Holy Communion.* By the Bishop of Iowa (Dr. Morrison.) Cloth, .20; by mail .22.

*This Do in Memory of Me.* By Pearl Howard Campbell. An Instruction for Confirmation and First Communion. Printed in two colors, illustrated with devotional pictures. A beautiful gift for young people. Bound in blue cloth, white leaf stamping. .25; by mail .27.

*The Bread of Life.* A Manual of Eucharistic Devotion, with Daily Preparation and Thanksgiving. A private devotional manual for adults. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, .50; by mail .55. Leather, 1.00; by mail 1.05.

*Dost Thou Believe?* A Confirmation Memento. By the late Bishop Scadding. A simple gift for children just confirmed. .10; by mail .11. All of the above are published by The Young Churchman Co., Milwaukee, Wis.

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G. P. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

[*All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.*]

**MACMILLAN CO.** New York.

*Getting a Wrong Start.* A Truthful Autobiography. Price $1.00 net.

*The Progressive Movement.* By Benjamin Parke De Witt. Price $1.50 net.

**DWIGHT GODDARD.** Ann Arbor, Mich.

*The Good News of a Spiritual Realm.* By Dwight Goddard. Price $1.00.

**LITTLE, BROWN & CO.** Boston.

*Amarilly of Clothes-Line Alley.* By Belle K. Maniates, author of *David Dunne*. With illustrations by J. Henry. Price $1.00 net.

**LONGMANS, GREEN & CO.** New York.

*The War and Religious Ideals.* By the Rev. C. L. Drawbridge, M.A., author of *Common Objections to Christianity, Is Religion Unredeemed?* etc. Price 50 cents net.

*Our Comradeship with the Blessed Dead.* By the Rt. Rev. John P. Maud, D.D., Bishop of Kensington. Price 75 cents net.

*The Work of a Great Parish.* By Nine Portsea Men. Edited by the Rev. C. F. Garbett, vicar of Portsea. With an Introduction by the Archbishop of York. With illustrations. Price $1.75 net.

**G. P. PUTNAM'S SONS.** New York.

*Out of Work, A Study of Unemployment.* By Frances A. Kellor. Price $1.50.

**THE YOUNG CHURCHMAN CO.** Milwaukee.

*The Life of One of God's Saints.* Notes by the Way or Glimpses of a Busy Life. From Mss. of Sister Sarah (Sarah Maria Kirke). Compiled and Edited by a Kinsman. With an Introduction by the Rev. Harrison B Wright, Rector of St. Asaph's Church, Bala, Pa. Price $1.25 net; by mail $1.35.

**RICHARD G. BADGER.** Boston.

*The Life Worth Living* or The Religion of Christ. A Systematic and Popular Exposition of the Greatest Religious Document the World has even seen, Commonly Known as the Sermon on the Mount. By Herbert Mortimer Gesner, formerly Pastor of the First Presbyterian Church of Atlantic City, N. J. Price $1.25 net.

*Sun and Saddle Leather.* By Charles Badger Clark, Jr. Price $1.00 net.

## PAMPHLETS

**FROM THE AUTHOR.**

*Twenty-second Annual Report of the House of the Annunciation for Crippled and Incurable Children* Under the care of the Sisters of the Annunciation. (Incorporated 1893). Broadway and West 155th street, New York. From October 1, 1913, to September 30, 1914.

*Devotions in Honour of the Passion of our Lord and Saviour Jesus Christ.* By W. Thornton Parker, M.D., Northampton, Mass., A. D. 1914. Price 20 cents net.

**THE CHURCH PEACE UNION.** 70 5th Ave., New York.

*The American Churches and the European War:* A Message from the Church Peace Union.

*Might and Meekness.* By Rev. William Pierson Merrill, D.D. The Church and International Peace: A Series of Papers by the Trustees of the Church Peace Union. VII.

*The Church and the Ideal.* By Rt. Rev. William Lawrence, D.D. The Church and International Peace: A Series of Papers by the Trustees of the Church Peace Union. VIII.

*The Forces that Make for Peace.* Abstract of an Address by William Jennings Bryan before the Federal Council of Churches at Richmond, Va.

*The Women of England to the Women of Germany and Austria.* An Open Letter.

**WORLD PEACE FOUNDATION.** Boston.

*What Can Military Force Do in Mexico?* By Norman Angell. World Peace Foundation Pamphlet Series. Vol. IV. No. 3.

**EDWIN S. GORHAM.** New York.

*Two Sermons* Preached before the New York City Chapter of the Daughters of the American Revolution in Trinity Church, New York City, Whitsunday, May 11, 1913, and May 31, 1914, by the Rev. J. Nevett Steele, Chaplain.

O most high, almighty, good Lord God, to Thee belong praise, glory, honor, and all blessing. Praised be my Lord God with all His creatures, and specially our brother the sun, who brings us the day; fair is he and shines with a very great splendor; O Lord, he signifies to us Thee. Praised be my Lord for our sister the moon, and for the stars, the which He has set clear and lovely in heaven. Praised be my Lord for our sister water, who is very serviceable unto us, and humble and precious and clean. Praised be Thou, my Lord, for our brother fire; he is bright and pleasant and very mighty and strong. Praised be my Lord for our mother the earth, who doth sustain us and keep us, and bringeth forth divers fruits and flowers of many colors, and grass. Praised be my Lord for all those who pardon one another for His love's sake, and who endure weakness and tribulation. Praised be Thou, my Lord, for our sister, the death of the body, from which no man escapeth. Praise ye and bless ye the Lord, and give thanks unto Him and serve Him with great humility.—*St. Francis of Assisi.*

# THE CHURCH AT WORK

## A MEMORIAL CHAPEL

IN ST. JAMES' parish, Greenfield, Mass. (Rev. J. B. Whiteman, rector), a chapel in memory of Harriet Bronson Finch, wife of the Rev. Peter Voorhees Finch, who labored faithfully in the parish for more than twenty-nine years, has recently been completed and dedicated. The entire equipment is the gift of her brother, J. Hobart Bronson, Esq., of Waterbury, Conn. The altar and all sanctuary furniture were made by Irving & Casson, Boston, from the designs of Robert T. Walker, architect, who also designed the altar cross and candlesticks.

MEMORIAL CHAPEL
St. James' Parish, Greenfield, Mass.

It is to be known as All Saints' chapel, and will be used for the early celebrations of the Holy Communion on Sundays and Holy Days, and for the week day services in Advent and Lent.

St. James' parish celebrated its centennial in September, 1912.

## THE PANAMA MISSION

ON THE Fourth Sunday in Lent, March 14th, the cornerstone of the new St. Peter's Church, La Boca, Canal Zone (Rev. John T. Mulcare, rector), was laid. The address was made by the Rev. H. R. Carson, chaplain of Ancon Hospital, who also formally laid the stone. A large congregation was present, including representatives of secret societies, members of other denominations, and of St. Paul's Church, Panama, the choir of which supplemented the local choir.

La Boca is the West Indian village at the Pacific entrance to the Panama Canal. It is in every respect a model village, laid out by the engineers of the government and, being within the Canal Zone, under the immediate supervision of the government authorities.

The Church is the first to erect a building for the people, although three other lots have been assigned to other religious bodies. The generosity of the American Church Building Fund Commission and a special grant from the Board of Missions have made possible the erection of St. Peter's. It will be completed and ready for public worship probably on Palm Sunday, which will also probably be the day for the first service in the new St. Paul's Church, Panama (Rev. H. R. Carson, rector), a reinforced cement building, attractively located and furnished, and costing over $10,000. It will be ready for consecration by the Rt. Rev. Albion W. Knight on the occasion of his next visitation.

## CATHEDRAL LEGISLATION IN MINNESOTA

IN CONSEQUENCE of a bill recently passed through the houses of the Minnesota legislature, Trinity Pro-Cathedral, Duluth, is empowered to adopt the full machinery of a Cathedral system, and is taking advantage of its new privileges. The vestry is succeeded by a Cathedral chapter, and the Rev. T. W. MacLean is now acting as Dean.

Strangely enough, though the Cathedral of Our Merciful Saviour in Faribault was the seat of Bishop Whipple and his headquarters during the many years of his constructive statesmanship in the Minnesota Church, no effort seems to have been made to obtain legal sanction for a Cathedral system until the Churchmen of Duluth took the matter up before the present legislature.

## WHAT CAN BE DONE

IN ST. PETER'S parish, Portchester, N. Y., an every-member canvass has been conducted with astonishing results. Three hundred and fifty dollars was the most that has ever been paid upon an apportionment of $750. The missionary subscriptions taken at this canvass amounted to $1,317 out of a total of $5,030, the remainder being for parochial expenses. This total is about one hundred per cent. more than the parish has ever given in the past.

## BURGLARY IN THE HOME OF THE LATE BISHOP SEYMOUR

ON HER RETURN to Springfield Ill., from spending the winter in the East, Mrs. Seymour, widow of the late Bishop Seymour, found that her residence, "the Bishop's House," had been entered in her absence and robbed of valuables to the extent of about $3,000 or $4,000. The burglars had systematically gone to work to overhaul the entire house. They took their time and did it thoroughly, and carried away jewelry, bric-a-brac, linen, clothing, and books. They lived part of the time in the house, sleeping in the beds and even doing cooking, and consumed all the fruit and groceries that had been left. Among the things taken were several very handsome bronzes brought by the late Bishop from abroad. The thieves have been caught by the police and prove to have been a gang of young men, six in number, one of them at least a high school boy, none of them over 18 years of age. They have confessed the crime, and some of the things have been recovered, but most of them are an entire loss. A junk dealer of the city has been arrested for receiving the goods.

## MORE SUPPORT FOR THE CLERGY PENSION SYSTEM

THE COMMITTEES appointed by the last diocesan conventions of the dioceses of Pennsylvania, New Jersey, and Massachusetts to consider the support of the aged clergy and the dependents of the clergy and the legislation of the General Convention creating the Church Pension Fund, after careful consideration, have resolved to report to their diocesan conventions in favor of entering the system of the Church Pension Fund.

## NOT MUCH FOR MISSIONARY WOMEN TO DO

A FRIEND of Mrs. John A. Staunton, wife of our missionary at Sagada, in the Philippine Islands, says of her: "She hasn't any regular work in the mission—none at all, except teaching the girls how to sew and make lace, the boys how to cook, do the housework and garden; the treatment of all the sick people and animals in an enormous mission; the keeping of her own house with skill and energy on a remote mountain top; the entertainment of all expected and unexpected guests in a place where hospitality is enjoyed by scores; to be the general adviser in the councils of natives and whites alike, and to adopt and care for the needy orphans.

"Being thus free from care she is always ready to volunteer for trips over the trails, sometimes occupying five or ten days, to relieve suffering and to carry the Message. For days she may not see a white man; she will eat and sleep in native houses; sometimes wading rivers when the bridges are gone and again collecting natives to repair breaks in the roads. This is part of the fun that she gets out of being a missionary's wife."

## MEMORIAL WINDOW IN OIL CITY, PA.

ON SUNDAY, March 28th, there was unveiled in Christ Church, Oil City, Pa. (Rev. J. E. Reilly, D.D., rector), a window in memory of Mr. B. F. Brundred, the above date being the anniversary of his death in 1914. Erected by his widow and designed by Frederick Stymetz Lamb, it was executed in the Lamb studios, New York.

The subject portrayed is the scene of the raising from the dead of the daughter of Jairus, the ruler of one of the Jewish synagogues near the seashore. The Saviour, who had been appealed to by the young girl's father to come and cure her sickness in the residence, had been detained by another woman who sought healing at His hands; and in the meantime the damsel passed away. Christ, taking three of the apostles, accompanied the father home, and then, alone in the presence of the dead, He used His omnipo-

tent power and called the twelve-year-old child back to life with the words, "Talitha Cumi—Damsel, I say unto thee, arise."

The artist has chosen the moment when the Master, compassionately touching the silent form, recalls the departed spirit with His Divine Command. The tender compassion depicted in the Saviour's face shows the devotional tone of the artist's mind and the subject is replete with reverence in its treatment. There is arranged in a suitable panel at the base of the window a memorial inscription as follows:

In Memoriam
Benjamin F. Brundred
1849-1914

## AN ANGLO-GERMAN ENTENTE IN THE MISSION FIELD

Bishop Roots, who has just made a fifty-day trip in West China, tells of finding in a Chinese town four German Lutheran missionaries, devoted women who had been entirely cut off from their friends by the pitiless war. Bishop Cassels of the English Church and his fellow-workers in West China extended their fellowship to these women, who accepted it in the Christian spirit in which it was offered. Shoulder to shoulder, they are now fighting for the coming of the Kingdom of God in China, though on European battlefields their fellow-countrymen are arrayed against each other in deadly strife.

## BISHOP ROWE ON THE ALASKAN TRAIL

Bishop Rowe is again actively on the trail in Alaska, zigzaging through the great interior from Valdez to Cordova, to Chitina, and then to Tanana Crossing. From there he will go down to Tanana and up the Koyukuk to Allakaket.

## MISSIONARY MEETING OF MARYLAND MEN

Thursday evening, March 18th, the members of the vestries and advisory boards of all the churches and missions of the diocese of Maryland were the guests of Bishop Murray at a dinner and after-meeting, at the parish house of Emmanuel Church, Baltimore. The gathering was without precedent in the history of the diocese and possibly of the Church in America, 456 members of the vestries of all but four of the 161 churches and missions in the diocese being present. They were all leaders, not only in their own churches in the cities and towns and country districts of the diocese, but also in the general Church and in the civic, political, and financial life of Baltimore and Maryland. The purpose of the gathering, as summed up by the Bishop in the opening address, was for the leaders of all the parishes to get in closer touch with one another, in order to knit into a closer union the various parishes and their many interests, for the common welfare and constructive work of the Church in the diocese and the Church at large. Beside the Bishop, the only other clergyman present was the Rev. Dr. C. F. C. Bratenahl, secretary of the Province of Washington, who made the principal address of the evening. Dr. Bratenahl spoke of the necessity and of the ways and means of raising the share of the diocese of Maryland in the $1,000,000 for missions pledged by the Province of Washington. He declared that only about fifteen per cent. of the communicants of the Province give systematically for missions, and that the whole $500,000 given last year was from just half the members. He did not ask those who already contributed to double what they give, but said we wanted to *double the number of givers*, to make the missionary contributions this year come from one hundred percent. of the members of the Church. If each one of the 204,000 communicants of the Province of Washington should give a two-cent postage stamp a day, the total would be $1,487,200. Mr. George C. Thomas, a vestryman of the Church of St. Michael and All Angels, Baltimore, then told how the 28,000 communicants of the diocese could raise their share of the million. He said that one Baptist church in Baltimore gave for missions last year more than the whole diocese of Maryland. He emphasized the value of a *personal visitation* in the interest of missions, to the home of each member of the Church, by the bankers, lawyers, business and professional men of the Church, headed by the wardens and vestrymen. Mr. Henry C. Bonnell of the diocese of Pennsylvania then told of the methods by which his own parish, St. Martin's, Philadelphia, had succeeded in increasing their missionary contributions. Mr. R. Brent Keyser, president of the Churchman's Club of the diocese, and Mr. E. Allen Lycett, head of the Church Book Store in Baltimore, also spoke briefly.

## MONTANA TOWN HAS NEW RECTORY

St. Stephen's Church, Chouteau (Rev. Leon F. Haley, rector), has a new rectory, recently completed. The Church and Sunday

NEW RECTORY, CHOUTEAU, MONT.

school in this town has been built up by the present missionary in less than two years. Besides being an apparently comfortable home for a missionary in a small town, the building has a practical advantage for his work, its basement containing a room set apart for the use of the Boy Scouts.

## "ONE DAY'S INCOME" BRINGS RESULTS

The appeal of the Board to all the members of the Church for one day's wage or income has met already a very cordial response. The plan is reasonable, definite, and proportionate. More than $35,000 of the amount had been given on March 25th.

## GIFT FOR SHANGHAI SCHOOL

A member of the Woman's Auxiliary of the diocese of Newark has given the sum of $14,000 for the erection of a memorial building for the new St. Mary's Hall, Shanghai. This building is to furnish a home for the domestic science department, library, studios, and class-rooms. It will be an untold blessing to the women of China and to the evangelistic work there.

## A NEIGHBORLY CALL

Bishop Roots, of Hankow, recently visited the home of Bishop Cassels, who is his neighbor in West China. He was seventeen days in going and three weeks in returning, making the journey by river boat on the Yangtze, by sedan chair, and sometimes, like St. Paul, going afoot.

## GIFT FOR MISSIONS

At the last meeting of the Executive Committee of the Board of Missions announcement was made of a gift of $50,000 in cash, which is to be added to the reserve funds of the Board and known in perpetuity as the Anna Blanchard Memorial Fund. Its income will be subject to appropriations at the discretion of the Board and the principal may be used to enable the Board to meet its obligations, but must be restored within three years.

## CHURCH SOCIAL SERVICE IN THE BLUE RIDGE

The Blue Ridge Industrial School is conducted under the auspices of the Church at Bacon Hollow, Green county, in the mountains of Virginia. The Rev. George P. Mayo, its secretary and treasurer, is now making a trip in explanation of the work and seeking help for its maintenance. The school trains the mountain children—of whom there are two hundred within walking distance—in the best way to develop the natural resources of the region, and also seeks to prepare them for other useful work in the world. The school has 575 acres, of which 250 are under cultivation. While distinctly a religious project, and while the religious life of the community is cared for, the Rev. Mr. Mayo found that the first need of the community was for school buildings rather than a church. The work of the school has been praised by an expert, who wrote an account of it for *Harper's Weekly*. A committee to aid the school was organized in Baltimore on March 19th, with Mayor Randolph Barton as chairman.

## DEATH OF REV. DR. C. H. WEAVER

The Rev. Clinton H. Weaver, M.D., priest of St. Matthias' Church, Toccoa, Ga., died on March 25th, after several years of failing health. He is survived by a wife and two daughters. Dr. Weaver had served in North Carolina, Iowa, New Jersey, and Maryland. He had been in the diocese of Atlanta for over a year, serving first at Milledgeville.

The burial office was read in Toccoa on Monday, March 29th, and the body was taken to Connecticut for interment.

## BISHOP GUERRY AND THE RACIAL EPISCOPATE

Withdrawing his request for the election of a colored Suffragan Bishop to work in his diocese, Bishop Guerry has removed from present consideration what has been a troublesome problem. The Bishop says he has not changed his own mind as to the plan, but has acted in consequence of an apparent reversal of sentiment among the colored people themselves—especially the colored clergy. It appears that four of the colored clergy who in 1911 voted favoring the choice of a colored Suffragan are now in opposition to such action, and the colored laymen whom the Bishop called in consultation favored the plan by only a very small majority. Bishop Guerry promises fuller statement of his own views at the council which meets May 11th in Florence.

## MARYLAND PHYSICIAN-CHURCHMAN DIES

Dr. Samuel Claggett Chew, for more than fifty years one of the most eminent as well as one of the best beloved physicians of Maryland, died at his home in Roland Park, Baltimore, on March 22nd, in his seventy-eighth year. He attained eminence not only in his own profession—being the only man in the history of the medical and chirurgical faculty who had served twice as its president—but was as prominent as a scholar and man of letters, having served as dean of the University of Maryland, and for more than twenty years as president of the board of trustees of the Peabody Institute. Dr. Chew was also a well-read and most devoted

Churchman, for many years a vestryman of Mount Calvary Church and its representative in the diocesan convention. The funeral services were held at Mount Calvary Church on March 24th, the rector, the Rev. Dr. William A. McClenthen, assisted by the Rev. Dr. J. S. B. Hodges, officiating.

## DEATH OF THE CHAPLAIN OF SEWANEE

THE UNIVERSITY of the South lost an exceedingly valuable worker in the death on March 17th of the Rev. John Brown Cannon, who for nearly two years had acted as chaplain of that institution, in succession to the Rev. Prof. Stuart L. Tyson.

Mr. Cannon was born in Franklin, Tenn., and at first had planned for himself a career in the law, but in the earlier part of Dr. Manning's rectorate at Christ Church, Nashville, he resolved to devote himself to the higher law which it is the Church's province to set forth. He entered the theological department of Sewanee and after a course there went as deacon to work in Cedar Hill and Pulaski. In a short time he was called to Clarksville, and soon afterward to Grace Church, Memphis. He was naturally a leader of men, and the consciousness of it forced itself upon himself as well as others, so that when the opportunity came to him to serve as chaplain among the students at Sewanee he accepted it as his rightful field. The students welcomed him as one of themselves, and he became a powerful influence among them to lead these young leaders into the way of Christ.

## DEATH OF AGED NEW YORK CHURCHMAN

WEDNESDAY EVENING, March 24th, occurred the death of John C. Smith, at his home in Rochester after an illness of about a year, at the age of 74. Mr. Smith was a communicant of the Church of the Epiphany, which he served for many years as a vestryman and as treasurer.

Coming to Rochester at the age of seven, he afterwards became one of the pioneers in the business life of his city. Mr. Smith took an active part in all Masonic affairs, and he was the second oldest living member of Cyrene Commandery, Knights Templar, of which he was a past commander. He was also captain of Company G, Fifty-fourth Regiment, and a member of C. J. Powers Post, G. A. R. Captain Smith was also an exempt fireman, having served as foreman of Steamer No. 1 in the volunteer days.

When the body of President Lincoln passed through Rochester on its way from Washington to Springfield, Ill., Captain Smith was one of the guard detailed to escort it as far as Buffalo. He was the only surviving member of that guard.

He leaves a brother, one sister, five children, and seven grandchildren.

## TABLET TO AN INDIAN WOMAN

IN THE CHURCH on the Indian reservation at Oneida, Wis., a tablet has just been erected by the Indian Training Association to commemorate Nancy Cornelius, the first American Indian woman to become a graduate nurse. She was a communicant of the Church, an efficient nurse, and for a time in charge of our hospital at Oneida.

## MEMORIALS AND GIFTS

ST. JOHN'S CHURCH, Westfield, Pa., is arranging to install a pipe organ, costing $1,200, the gift of Mr. Joseph Eberle.

THE RECTOR'S AID of St. Paul's Church, Evansville, Ind., has presented the parish a Communion set for ministrations among the sick and "shut-ins." The paten is engraved with a memorial tribute to the late Rev. Horace W. and Mrs. Jones.

THROUGH THE generosity of Mrs. Pelham Williams of New York, a substantial sum of money has been given to Hobart College, to be used in some way on the chapel. Another gift has also recently been made to the Hobart Library, a collection of rare publications which has been assembled by Marcus Benjamin, LL.D., of Washington, D. C.

BY THE WILL of the late William T. Cole, formerly connected with the Barnum and Bailey circus, Trinity Church, Totowa, Paterson, N. J., receives $5,000. Mr. Cole died at the Biltmore Hotel, New York City, on March 10th. The gift is a memorial to the testator's mother, Mary Ann Cole, for thirty-five years an active member of the congregation.

FOR MANY years Miss Sarah Shelton was a faithful and devoted communicant of Christ Church, Rochester, N. Y. When she died a few weeks ago it was learned that out of her frugal savings she had bequeathed to Christ Church the sum of one thousand dollars, to be used as a memorial for Mary A. Shelton and herself. A committee from the vestry is seriously considering the best form this memorial should take. Miss Shelton left this gift to her church as a lasting memorial of her gratitude for the inspiration and comfort received from its ministrations.

A MEMORIAL to the late Frederick Walton Hyde has been placed in St. Luke's Church, St. Albans, Vt. It was the gift of Mr. Hyde's sister, the late Mrs. Martin M. Reynolds. Mr. Hyde was for thirty years a vestryman of the church. The memorial is a beautiful life-size painting of the Madonna di San Francesca, and is a copy of Andrea del Sarto's painting in Florence. It has been placed on the southwest wall of the church. On the memorial in inscribed:

"Flora Hyde Reynolds
In Loving Memory of
FREDERICK WALTON HYDE."

## ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

### Growth of St. Paul's Church, Newport

THROUGH THE Rev. C. P. A. Burnett, the Confraternity of the Blessed Sacrament has presented St. Paul's Church, Newport, Ark., with a complete set of Eucharistic vestments, which have been blessed and will be used for the first time on Easter Day. During the past year, under the influence of Catholic teaching, the parish has produced thirty-four confirmations, twenty baptisms, and other evidences of an awakening spiritual perception. The congregation contains an unusually large proportion of men. A successful community club work of an interesting character is being carried on by the parish.

## CONNECTICUT

C. B. BREWSTER, D.D., Bishop

### Lectures of George Wharton Pepper—Bishop Brewer in Hartford—Large Confirmation Classes

MR. GEORGE WHARTON PEPPER will deliver the Lyman Beecher lectures at Yale University School, April 12th, 13th, 14th, and 15th, the general subject being "A Voice from the Ground."

ON MID-LENT SUNDAY Bishop Brewster confirmed at St. John's, Waterbury, a class of one hundred. In addition to this number, the day before the rector had presented for confirmation at Westover School eighteen, including six persons who were the first fruits of the interesting mission work carried on from this school. On Passion Sunday, in Trinity Church, New Haven, were confirmed eighty-one. On that Sunday the Bishop had four visitations, as he is having on several Sundays at present. On the afternoon of Passion Sunday he visited St. James' Church, Westville, and, with the rector, inspected a part of the city where that parish has some thought of building a new church. Later in the afternoon, at St. Andrew's Church, he dedicated a new organ and a large east window, and confirmed twenty-five persons, making a total of fifty-nine persons confirmed at St. Andrew's within a few months. In the evening he was at St. Paul's Church, Wallingford, for the commemoration of the one hundred and seventy-fifth anniversary of the parish. The rector had preached an historical address in the morning. In the evening the Bishop was present, making an address with reference to the anniversary and also preaching. There was a large congregation, and there were confirmed thirty-seven persons, the largest class on record there, and probably the largest in the history of the parish. The men of the parish are, with loyal enthusiasm, entering into an every-member canvass.

THE CHOIR of Trinity Church, Portland, assisted the choir of St. Andrew's Church, Meriden, in the rendition of Stainer's "Crucifixion," Good Friday evening.

THE JUNIOR branches of the Woman's Auxiliary are asked this year, if possible, to double their pledges for the Junior apportionment, in the hopes of raising a share of the $20,000 asked for St. Luke's Hospital, Tokyo.

BISHOP BREWER will address the clergy and laymen of the Hartford archdeaconry on the Apportionment at the Easter meeting of the archdeaconry to be held at St. Thomas' Church, Hartford, on Tuesday, April 13th.

## DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

### Bishop Conducts Quiet Day in Wilmington

THE BISHOP conducted a quiet day for women in St. Andrew's Church, Wilmington, on the festival of the Annunciation, March 25th, giving addresses on the *Magnificat*.

THE REV. FREDERICK MAURICE KIRKUS has completed ten years as rector of Trinity parish, Wilmington. During that time a debt on the church has been paid, the church consecrated, the parish house and rectory built, offerings for missions increased four-fold, the chancel of the church newly decorated and furnished, and the size of the congregation much increased.

## HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

### Fire in Christ Church, Arnot—Pews Placed in St. Peter's, Juniata

CHRIST CHURCH, Arnot, was damaged by fire Saturday night, March 20th. The damage was confined to the chancel. The Communion table, chancel window, Bishop's chair, and the carpets were injured most. The altar cross, vestments, and books were removed in time to save them uninjured. The loss is covered by insurance. The origin of the fire is unknown.

ST. PETER'S CHURCH, Juniata, has supplied itself with pews which have been purchased from St. Paul's, Philipsburg. It will be remembered that the church itself was transferred to Juniata from Philipsburg some years ago. The pews have now followed the church. They have been refinished and varnished, and are in use. Lumber has been ordered for ceiling the basement, which will be used as a Sunday school room when it is finished.

## INDIANAPOLIS

Joseph M. Francis, D.D., Bishop

### Noonday Services—Conference of Churchwomen

Noonday services will be held in the Princess Theatre, Evansville, during Holy Week. The Rev. A. L. Murray will be the preacher on Monday. Presbyterian, Methodist, Baptist, Disciple, and Lutheran pastors will have charge on other days. Seventy congregations will be represented.

March 18th a conference of Evansville Churchwomen was held in St. Paul's Church at the call of the Rev. A. L. Murray. Seven of our parishes were represented and a permanent organization established.

## KENTUCKY

Chas. E. Woodcock, D.D., Bishop

### Auxiliary Services—Rev. F. J. Mallett Closes Noonday Services

A special meeting of the Woman's Auxiliary was held at St. Paul's Church, Louisville, on Friday, March 19th. After routine business, the educational secretary, Miss Mildred Buchanan, gave a brief talk explaining the need for the Emergency fund and asking each branch of the Auxiliary to coöperate in the plan of the Board of Missions to secure the equivalent of one day's income for the work. The Kentucky branch will take up the matter and is making an earnest effort to secure $500 for this fund not later than June 1st. The special address on "Some Contributions of Missions to the Life of To-Day," was delivered by Miss Nannie Heta Winston, who also presided at the conference which followed. It was decided to pack the Lenten boxes on the Tuesday afternoon in Easter Week and to hold a united meeting at that time with an address by the president, Mrs. Thomas Underwood Dudley. Immediately following was held the united Lenten service, at which the Rev. F. J. Mallett, Ph.D., was the preacher.

The speakers at the noonday services during the week of March 15th were the Rev. J. M. Maxon of Versailles, Kentucky, and the Rev. William Way of Charleston, South Carolina. This series of services which has been very successful this year was brought to a close Passion Week when the speakers were the Rev. F. J. Mallett of New Albany, Ind., Bishop Bratton of Mississippi, and Bishop Woodcock.

The last of the series of special Friday afternoon united Lenten services was held on March 26th, at Calvary Church.

## LONG ISLAND

Frederick Burgess, D.D., Bishop

### Fr. Officer Preaches a Mission in Brooklyn

The Rev. Harvey Officer, O.H.C., began a series of mission sermons at St. James' Church, Brooklyn, on Passion Sunday. At the afternoon service, when the choir presented Rossini's *Stabat Mater*, Fr. Officer gave an interesting account of the way in which the Italian composer had written the music of that great production in order to win a bet, his friends at first regarding his essay at religious music in the light of a jest. The last sermon of this mission series was preached by Fr. Officer on the morning of Palm Sunday.

## MARYLAND

John G. Murray, D.D., Bishop

### Quiet Day for Churchwomen—Every-Member Visitation

A quiet day for Churchwomen of the diocese was held on the Feast of the Annunciation, Thursday, March 25th, at the Church of St. Michael and All Angels, Baltimore. The rector of the parish, the Rev. Charles Fiske, D.D., conducted the service, and gave a series of very helpful meditations on "Incidents in the Life of the Blessed Virgin." The services began at 10 A. M. with the Holy Communion and closed at 3:30 P. M. with the final address. The offerings were for the Bishop's fund for parish houses.

Sunday, March 14th, the men of St. Luke's Church, Baltimore, under the direction of the rector, the Rev. E. Dering Evans, made an every-member visitation of the several hundred families making up the congregation. Fifty-five men volunteered to make the visitation. They were divided into groups of five, a chairman being appointed for each. The various families were then assigned to the eleven groups. Securing automobiles for the afternoon, the fifty-five men started out immediately after dinner and covered every section of the city and suburbs. They found some of the members ill, and that others had died, and some families that had moved five or six times since they gave their last address.

The annual dinner of the laymen's missionary committee of St. Thomas' Church, Garrison Forest, Baltimore county, was held in the evening of March 19th at the Green Spring Valley Hunt Club. About fifty men were present. The Rev. Hobart Smith, rector of the parish, presided and acted as toastmaster. The principal speakers were William Jay Schieffelin, president of the Citizen's Union of New York City, and a distinguished Churchman, and Bishop Murray.

## MICHIGAN

Charles D. Williams, D.D., Bishop

### Conference on Church Unity in Detroit—Quiet Morning for Woman's Auxiliary

On Monday, March 22nd, a conference on Church Unity was held at St. Paul's Cathedral, Detroit, under the leadership of the Rev. Dr. Newman Smythe, a member of the advisory council of the Commission on Faith and Order. This conference was attended by leading representatives of all the evangelical bodies of Detroit. Dr. Smythe gave an admirably clear presentation of the work that has been so far accomplished and of the attitude of the leading representatives of the churches. An informal association will probably be the outcome of this meeting and the first meeting of this informal association has been set for the latter part of May, at which the Rev. Dr. Emerson of the Congregational church will be the chairman.

The annual quiet morning of the diocesan Woman's Auxiliary was held in St. Paul's Cathedral on Tuesday morning, March 23rd, by Bishop Leonard of Ohio. His three meditations were upon Redemption; Salvation; Sanctification.

## MILWAUKEE

W. W. Webb, D.D., Bishop

### The Rev. Frederick Edwards in Milwaukee—Noonday Services—Death of Mrs. D. G. Hooker

Perhaps never before has this city given so general an ovation to a clergyman as it has given to the Rev. Frederick Edwards, formerly rector of St. James' Church, now vicar of Grace Chapel, New York, who came last week for a series of six addresses at the noonday services held under the auspices of the Church Club at the Majestic Theatre. Larger numbers than have ever heretofore attended these services greeted Mr. Edwards day by day. On Palm Sunday morning he preached at St. James' Church and the edifice was crowded to the doors. Another large congregation greeted him in the evening at St. Paul's Church. Mr. Edwards' reception has been a spontaneous outburst of greeting from without as well as within the Church, on an unparalleled scale.

Bishop Webb gave the addresses at the first three noonday services of Passion Week. Dean Bell of Fond du Lac follows Mr. Edwards on Maundy Thursday and Good Friday, and Archdeacon Blossom, rector of St. Stephen's Church, Milwaukee, concludes the series on Saturday, Easter Even.

Addressing the Cathedral congregation on the evening of Palm Sunday, Bishop Webb stated that that congregation leads the entire diocese in per capita contribution to missions, both general and diocesan. For the last fiscal year the average was about four cents per communicant in the congregation for both purposes combined. For the present year the Cathedral congregation is in the lead in total contributions for missionary purposes. The Bishop asked, however, that an ideal of not less than five cents per communicant for missionary purposes should be worked toward in the Cathedral congregation and in the diocese generally.

The death of Mrs. D. G. Hooker, an active Churchwoman during her entire lifetime, occurred at her home in Milwaukee on Saturday, at the age of 75 years. Mrs. Hooker was a daughter of the late Rev. Wm. Bliss Ashley, D.D., an early rector of St. Paul's Church, and afterward Canon of All Saints' Cathedral in this city, and has been associated with many forms of Church work, particularly in the care of St. John's Home. The funeral service, accompanied by a requiem Eucharist, was held at the Cathedral on Monday morning, March 29th. Mrs. Hooker is mourned by large numbers, especially of old residents of the city.

## MISSOURI

Daniel S. Tuttle, D.D., LL.D., D.C.L., Bishop
Frederick F. Johnson, D.D., Bp. Coadj.

### Reopening of Grace Church, Kirkwood—City Mission Work

Grace Church, Kirkwood (Dr. J. J. Wilkins, rector), was reopened for services on the first Sunday in March. The people rejoiced that it had been completely restored after the devastating fire in the early part of the winter.

The Rev. J. H. Lever, missionary to the city institutions, has arranged and carried out a course of stereopticon lectures at the workhouse on Saturday afternoons once a month with different Washington University professors as lecturers. The lectures already given are "Famous Buildings of the World," "The Formation of the Earth's Surface," and "Life in Japan." At all the city institutions there will be special music on Easter Day. Palm crosses are distributed on Palm

Sunday and on Easter small decorated crosses.

## NEWARK

EDWIN S. LINES, D.D., Bishop

### Date Designated for Diocesan Convention

BISHOP LINES has designated Trinity Church, Military Park, Newark, N. J., as the place of meeting, Tuesday, May 18th, of the forty-first annual convention of the diocese of Newark. It has been definitely decided not to hold an adjourned meeting of the last convention.

## OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

### Mansfield Regional Conference at Wooster—Branch Auxiliaries Organized—Quiet Day

THE MARCH conference of the Mansfield region, held at St. James', Wooster, was attended by all the clergy of the district. At the inspirational service in the evening, addresses were made by the Rev. Arthur T. Reasoner of Mansfield and by the Rev. A. I. Ernest Boss of Galion.

BRANCHES OF the Woman's Auxiliary have recently been organized in the districts of Akron and Lima. At Christ Church, Lima, on March 19th, the women were addressed by Bishop Du Moulin and by the president and two vice-presidents of the diocesan Auxiliary. At the organizing meeting in St. Paul's Church, Akron, March 25th, addresses were made by Bishop Du Moulin; the Rev. Franklyn C. Sherman, rector of the parish; Mrs. Homer P. Knapp, the diocesan president, and by Mr. E. L. Williams, for some time a lay missionary in Alaska.

A "RALLY SERVICE," as the local papers are wont to call it, of more than ordinary interest, was held at the Church of the Ascension, Wellsville (Rev. Jonathan W. Miller, rector), on the evening of Passion Sunday, March 21st. All the organizations of the parish, including those for men, women, and children, met on the outside and, marching to a processional hymn, led by the vested choir and rector, filed into the church for Evensong, completely filling the edifice. The rector, taking for his text, "Our Father, who art in Heaven," preached on the organic unity of the human race as set forth by the Fatherhood of God.

THE FINAL united Lenten service of the eight west-side parishes, Cleveland, was held at St. John's Church, Wednesday evening, March 24th, more than four hundred people being present. The vested choir from the various parishes consisted of 130 voices. Bishop Leonard made the address.

ONE HUNDRED women attended a quiet day conducted by Bishop Leonard, at Grace Church, Cleveland, Friday, March 26th. There was a celebration of the Holy Communion, and meditations upon the spiritual life.

## QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

### Endowment of Rock Island Parish

TRINITY CHURCH, Rock Island (Rev. G. H. Sherwood, rector), now has an endowment fund of $9,550. Trinity guild has recently added $50 to this fund, under an arrangement providing that on the death of any person who has been a member of the guild ten years $25 shall be voted into the fund from the society's treasury.

## RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

### Rectory Planned for Grace Church, Providence—Lenten Speakers from the Laymen

THE VESTRY of Grace Church, Providence (Rev. Frank Warfield Crowder, Ph.D., rector), has just concluded the purchase of a house with land at 85 Cooke street, between Angel and Waterman streets, to be used as a rectory.

MR. PHILIP AYRES EASLEY, formerly a Methodist minister at Cold Springs, New York, was privately confirmed by Bishop Perry in Grace Church, Providence, March 18th, and licensed as a lay reader and admitted as a candidate for holy orders immediately. Mr. Easley has been retained as lay assistant at Grace Church, and with his wife and child will reside at the house of the Intercessor on West Clifford street.

BISHOP PERRY is to be the preacher at the three hours service on Good Friday at St. Stephen's Church, Providence (Rev. G. McC. Fiske, D.D., rector). The Bishop on March 19th conducted a "quiet morning" at the same church under the auspices of the Woman's Auxiliary, from 10 A. M. to 12:30.

SEVERAL PARISHES of the diocese have invited some of our prominent laymen, of whom we have many, able and zealous in good works, to speak this Lent either at a Lenten service in church or at a special gathering in the parish house. Among the number are Mr. Lewis D. Learned of St. John's Church, Ashton, who spoke upon "The Every-Member Canvass"; Mr. Thomas B. Maymon of St. Mary's Church, East Providence, who spoke on Lent and the Neglected Child; the Hon. Rathbone Gardner of Grace Church, Providence, and others.

## SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

### Good Work at Murphysboro

CONGREGATIONS at Holy Trinity, Murphysboro, have rapidly increased since the coming of the Rev. F. J. Barwell-Walker. Tuesday evening instructions on Churchly subjects have drawn good attendance, and the Palm Sunday services were attended by the largest congregation of record in the last nine or ten years. A number of Jews were present at these services and showed much interest.

## SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

### Activities of the Bishops' Committee on Propaganda

THE COMMITTEE appointed by the Bishops to disseminate knowledge as to the work of the Church in the state of Virginia and abroad, and for promoting the interests of missions, diocesan as well as general, has been at work. The chairman in each convocation has sent out a circular letter calling on the parishes to use speakers whom they have ready to go, and a good many responses have been received. In four churches visited committees have been appointed. Next Sunday a number of parishes will be visted and it is hoped ere long every parish in the diocese will have a visitation, by laymen or clergymen, stirring them up as to the great work in hand.

## TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

### Noonday Services—Mission Services at Winchester

THE NOONDAY services in Chattanooga have been unusually well attended, and the lay committee in charge are much encouraged by the work this Lent. Bishop Gailor and the Rev. Charles T. Wright held services during the week of March 22nd.

THE ARCHDEACON of Sewanee and East Tennessee conducted a mission at Winchester from the 22nd to the 27th of March.

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## WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

### Bishop Harding Speaks at Quiet Hour for the Clergy—Churchman's League Lectures

BISHOP HARDING held a quiet hour service in St. John's Church (Rev. Roland Cotton Smith, D.D., rector) for the clericus of the diocese, Tuesday, March 23rd, at 11 A.M. He emphasized the necessity for strong preaching, that there was a danger in stressing worship to the exclusion of preaching, saying both were very important. He quoted the words of the Bishop of London in his address on the words of our Lord to the woman of Samaria: "Whosoever drinketh of the water that I shall give him shall never thirst." Every priest should be filled with this spiritual water of life.

THE LAST of the Churchman's League lectures was delivered in St. John's Church, Tuesday evening, by the Rev. Herman Lilienthal of Astoria, N. Y., the subject being: "What is the first step for this Church to take looking to Christian Unity?"

THE REV. HARVEY OFFICER, O.H.C., will hold the three hour devotion, Good Friday, at St. Mark's Church (Rev. C. R. Stetson, rector). The Rev. Dr. Manning of Old Trinity, New York, had the three hour devotion at St. Mark's last year.

THERE WILL be three special preachers at St. James' Church for the Holy Week services: Fr. Harrison, O.H.C., Fr. Christian, and Fr. Officer, O.H.C.

## WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

### A Missionary Committee—Lenten Service

IN GRACE PARISH, Grand Rapids, there is a committee of fifteen men, each of whom holds himself responsible for the communicants in his own fifteenth of the city. The committee meets regularly in the chamber of commerce rooms to hear reports and to make plans. On Passion Sunday, in this parish, Bishop McCormick confirmed a class of forty-one.

THE REV. GEORGE CRAIG STEWART of St. Luke's Church, Evanston, Ill., was the special preacher at the union service in St. Mark's Pro-Cathedral, March 24th.

## WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

### Fire in Rectory at Sedalia

WEDNESDAY MORNING, March 24th, the residence of the Rev. H. E. Batcheller, rector of Calvary Church, Sedalia, caught fire and the rear of the building was badly damaged, the fire penetrating the roof at three points. The interior was almost entirely ruined and the occupants lost practically all of their personal belongings. The fire is supposed to have been the result of defective wiring. Great thankfulness is felt that the fire was not marked by injury to anyone. Calvary parish is doing everything that can be done to take care of Mr. Batcheller and his household and they hope to be back in their home in a few weeks.

## WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

### Clergy Consider the "Emergency Call"—District Mission Study Class Ends Work

THE ROCHESTER CLERICUS met with the Bishop on Monday, March 15th, and the Buffalo Clericus on March 22nd, to confer on the subject of the "Emergency Call" sent out by the Board of Missions. The gravity of the situation was realized by all and the Bishop urged his clergy to lay the matter seriously before their congregations as well as to interest individuals who might be able to respond generously to the pressing needs. In the parishes generally the work has been maintained through brave effort, but, through the conditions caused by lack of employment, and diminution of income, great sacrifice on the part of the clergy and people will be required to respond to this emergency call.

THE CLOSING meeting of the normal mission study class of the Rochester district was held on Monday, March 22nd. This class has been under the leadership of Mrs. T. F. Brown and has averaged a membership of forty-five at the meetings. Twenty-six women have prepared papers on topics in the book studied, *The Social Aspect of Missions*, and so contributed largely to make the meetings an inspirational success. An offering of $10 was taken at this final meeting, $9 being sent to Miss Bedell, on the Whirlwind Reservation at Fay, Okla., and $1 for the altar in the


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## CANADA

Jubilee Celebration of Winnipeg Clergyman—War Miscellany

*Diocese of Algoma*

THE SPECIAL preacher in St. Paul's Church, Fort William, April 11th, is to be Archbishop Matheson of Rupertsland. The House of Bishops meets at Fort William the second week in April.—A VERY LARGE congregation filled St. Paul's Church on the occasion of the special Church parade of the Ninety-sixth Regiment and Overseas Contingent.

*Diocese of Calgary*

THE PRINCIPAL of Bishop Pinkham College, Calgary, the Rev. Canon Hayes, has been giving the Wednesday addresses during Lent in St. Barnabas' Church, Calgary. The rector, the Rev. H. Montgomery, has no less than four sons serving in the war.

*Diocese of Columbia*

CHURCH WORK in the diocese has been much affected by the war. In the parish of Chemainus seventy members have gone to the front, amongst them the doctor and matron of the hospital. Of these, two have been killed; they were brothers and grandsons of Lord Laurence, so well known in connection with the Indian mutiny.

*Diocese of Edmonton*

WHEN THE Tenth Edmonton Troop of Boy Scouts held their first Church parade in the church at Poplar Lake, their banner which they brought with them was solemnly dedicated.—AT THE March meeting of the Sunday school association in All Saints' school room, Edmonton, an excellent paper was given by Archdeacon Webb on "How to Teach the Prayer Book."

*Diocese of Montreal*

AMONG THE renovations made in St. James' Church, St. John's, during the year is the surmounting the spire with a large wrought iron cross.—ST. MARTIN'S CHURCH, Montreal, which has been closed for more than a year, was reöpened March 7th by Bsihop Farthing. A new baptistry has been added to the north transept.

*Diocese of Ontario*

AT THE institution of the vicar of St. Mary Magdalene, Napanee, March 7th, Bishop Bidwell dedicated several memorial gifts for the church, including a brass altar cross and vases. The Bishop preached daily in St. Mark's Church, Deseronto, the second week in March.

*Diocese of Quebec*

THE INDUCTION of the Rev. C. G. Stevens to the parish of Coaticook was conducted by Archdeacon Balfour. The new rector succeeds his father, the late Rural Dean Stevens. The induction service was performed also in the afternoon for the other church in the parish, Christ Church, North Coaticook. Large congregations were present at both services. The new rector will have the good wishes of all those by whom his father was respected and beloved for so many years.—GREAT SYMPATHY is felt for the family of the Rev. Canon Scott of St. Matthew's. His eldest son is serving at the front, and has been seriously wounded. The news was cabled March 18th. Canon Scott is at the seat of war himself as one of the chaplains.—A LECTURE under the auspices of the Cathedral branch of the Woman's Auxiliary at Quebec was given by the Rev. W. W. Craig of St. Martin's Church, Montreal, the subject being "The Four African Cathedrals."

# THE SENSIBLE CLUB; AND WHAT CAME OF IT.

BY

LEONORA SILL ASHTON.

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## The Young Churchman

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The FIRST number in the month is a "Missionary Magazine," edited and prepared by the editor of the *Spirit of Missions*. [This may also be ordered separately as a monthly edition.]

The SECOND number of the month contains a department entitled "Handicraft for Boys," prepared by A. Neely Hall, whose books on the subject are well known to boys. The articles have outline illustrations, making it easy for boys to follow the instruction and make useful articles. "Homes for Birds" will be described in the issue for April 11th.

The LAST number in the month contains a department of "Bible Allusions," selected from English Literature, by a Professor in the Seabury Divinity School. This department is a splendid test of how quickly and accurately a reader can detect Bible allusions in general literature.

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*Diocese of Rupertsland*

A MOVEMENT is on foot to bring about the union of the parishes of St. Mary's and St. Matthew's, Brandon. The congregation of St. Mary's has become much smaller of late owing to the removal of many families, so it is thought the move would be a wise one.—THE CONGREGATION of Holy Trinity, Winnipeg, celebrated the fiftieth anniversary of the ordination of their rector, the Ven. Archdeacon Fortin, in the middle of March. The Archdeacon has been forty years rector of Holy Trinity. Archbishop Matheson preached at morning service on the occasion of the rector's celebration of his jubilee.—THE NEW organ lately installed in St. Jude's Church is a fine one.

*Diocese of Saskatchewan*

THERE WAS a good deal of discussion at the meeting of the executive committee of the diocese, as to the time of holding the next synod meeting. It was finally decided not to hold one during the present year. In spite of the very great financial stringency, the receipts for outside purpose are much larger than last year.

*Diocese of Toronto*

THE PREACHER in St. Luke's Church, Toronto, during Holy Week is to be the Rev. T. B. Clarke of London. The Rev. Dr. Renison of Hamilton was the preacher at the daily Lenten services in St. James' Cathedral, Toronto, the third week in March.—THE FINAL lecture of the special Saturday afternoon lectures in Trinity College, Toronto, was given March 20th, in the Convocation Hall.—A BEAUTIFUL gift has just been made to the Church of the Epiphany, Scarboro Junction, by one of the congregation. It is a stone font of very handsome design.—THE CHURCH at Pickering was reöpened by Bishop Reeve March 14th.


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## Educational

FOLLOWING the precedent of several years, a Conference for Church Work will be held at the Episcopal Theological School in Cambridge, Mass., from June 24th to July 8th. All of the buildings of the school will be at the disposal of the conference, and an excellent faculty will guide the studies of those who are able to attend. The Bishop of New Hampshire and the Bishop of Rhode Island are the directors, while the Bishop of Pennsylvania will for four days give lectures on Christian Character as Related to the Christian Creed. Dean Hodges will lecture and guide Bible studies on Old Testament History, and Dean Hart of the Berkeley Divinity School will lecture on the Theology of the English Reformation. Mission study classes will be conducted by Miss Tillotson, the Rev. Hugh Burleson, and others, while Religious Education will be dealt with by the Rev. William E. Gardner and the Rev. Prof. Charles H. Boynton. During the second week the Rev. Prof. Stuart L. Tyson will direct classes in New Testament study, and the Rev. Arthur W. Jenks, D.D., of the General Seminary will lecture on the Use and Abuse of Church History. The influence of "Social Service" will be considered under the leadership of the Rev. Philo W. Sprague. All through the period of the conference the evenings will be occupied with missionary meetings, addresses, music, amusements, etc. Among the expected speakers are Bishop Lawrence, Bishop Brewster, Dr. van Allen, Mr. Ralph A. Cram, and Mrs. C. W. Pancoast. The Summer School of Church Music will be in session at the same time and place, and registration for either school or conference will entitle delegates to the privileges of both. The secretary of the conference, Miss Marian Ward, 415 Beacon street, Boston, will be glad to give further information.

## The Magazines

THE RELATIONSHIP between Christianity and war is a topic which is occupying the minds of many earnest people at the present moment. Several articles in the March number of the *Constructive Quarterly*, which has just come to hand, deal with this important theme. Mgr. Batiffol writes an interesting historical sketch of "The Catholic Church and War." The Roman liturgy which assimilated so many Old Testament elements left out, he says, all references to war. "Whencesoever may come the celebrated formula *Gesta Dei per Francos*, I am very sure it has nothing either liturgical or Roman." The Church's great theological writers, beginning with Ambrose, formulated a morality of war. And "when Grotius created the law of nations he had only to laicize the doctrine of the theologians." Another article on "The Church and War" is remarkable as coming from the pen of a Protestant, the well-known Quaker, Mr. H. T. Hodgkin. The result of the Protestant Reformation was, he says, that "the binding sense of an international fellowship in Christ died away or became subordinate to the prior claim of the nation. . . . There could be no better commentary on the danger of this division of the Churches, and especially the division into international groups, than the war which is taking place in Europe to-day." Principal Selbie, in "The Churches, the War and the Future," makes some interesting forecasts. "There is no doubt," he says, "that one effect of the war will be to bring home to all thinking people the reality and legitimacy of vicarious sacrifice. Many of those who have revolted against the idea of Christ dying for them are surprised into acknowledging that soldiers are dying for them on the battlefield, and they do not resent it. . . . Here is an opportunity for the Churches to revive the doctrine of the Cross, and, with it, to receive that new accession of power from on high which has always accompanied its preaching." Professor Schäder of the University of Kiel pleads for a "Theocentric Theology." He criticises severely the Ritschlian system in which "God exists for us." Faith actually is a surrender to God, obedience to God, and fear of God. But "whoever knows the history of Protestant Christianity knows how slight the activity of broad Christian circles has often been. They rested in faith; they sought peace and comfort for their souls. But of a living energy of work for God and for His Kingdom, there was not a word." Other articles are "The Topic of Unity," by the Bishop of Winchester; "Byzantium the Preserver of Orthodoxy," by Professor Sokoloff of Petrograd; "The Fact of the Resurrection," by the Roman Catholic Professor Meinertz; "The Gospel and the Modern Situation," by the Rev. G. C. Binyon; "Theological Crisis in the Church in Norway," by Professor Michelet; "Ecclesiastical Honesty," by Bishop McConnell; "Natural Law and Belief in Miracle," by Professor Harge of Halle, and "Newman and Bright," by Dr. C. A. Dinsmore.

WHATEVER God tells us to do, He also helps us to do.—*Dora Greenwell.*


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